This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

CH. 2. 8

Harvard College Library

FROM

Found among the duplicates

1 Oct. 1861

EXTENSIVE VIEW OF THE CENTRAL FLOWERY NATION.

大華觀

BUT THE EYE . . . PLAY THE ROGUE.

WORDS MAY DECEIVE,

EXTENSIVE VIEW OF THE CENTRAL FLOWERY NATION.

觀大華中

睜子於人是莫良

言辭欺實難再

BUT THE EYE CANNOT PLAY THE ROGUE.

WORDS MAY DECEIVE.

MISCELLANEOUS

REMARKS

UPON THE

GOVERNMENT, HISTORY, RELIGIONS, LITERATURE, AGRICULTURE, ARTS, TRADES, MANNERS, AND CUSTOMS OF THE

CHINESE:

AS SUGGESTED BY AN

EXAMINATION OF THE ARTICLES

COMPRISING THE

CHINESE MUSEUM,

IN THE

MARLBORO' CHAPEL,

BOSTON,

BY JOHN R. PETERS, JR.

BOSTON:
1846.
EASTBURN'S PRESS.

~~Ch 18.3.13~~
Ch 18.3.8

Entered according to the Act of Congress, in the year 1845, by
JOHN R. PETERS, JR.,
(For the Proprietors of the Chinese Museum,) in the Clerk's Office of the District Court of Massachusetts.

INTRODUCTION.

WITHIN a few years past, attention has been particularly directed towards China, by her war with England, and since the conclusion of that war, the United States and other nations have hastened to make treaties with the Celestial Empire, by which, to put themselves on a footing with the most favored. The zeal and enterprise of individuals have also been awakened. Christian communities are adding to the number of their Missionaries among this nation of idolaters, and merchants are flocking to the shores of China in pursuit of gain. Many excellent works have been written on China, but in this reading age, books, periodicals and newspapers have become so multiplied, that sight, as well as description is necessary to make a lasting impression upon the mind. As information is now eagerly sought after, concerning China and its hundreds of millions of inhabitants, this collection and the accompanying work have been made to furnish it. The collection was formed without reference to labor or expense, and with the aid of Chinese, and of the American Missionaries, who have resided a long time in the country, and who are well acquainted with the language, manners and customs of this curious people.

In collecting the materials for this book, the best works on the subject have been consulted, and in most instances the information derived from them is presented in a condensed form. Among the works used may be mentioned the Chinese Repository, Dr. Bridgman's Chrestomathy, and the works, of Medhurst, Davis, Barrow, Staunton, Timkowski, Kidd, and Gutzlaff, as the principal ones to which this work is indebted.

JOHN R. PETERS, JR.

August 15, 1845.

GENERAL VIEW

OF THE

ENTRANCE AND INTERIOR OF THE MUSEUM.

THE entrance to the Chinese Museum, as fitted up in the large hall in the Marlboro' Chapel, is made to represent the entrance to a Chinese Jos house or temple. Across the whole front, above the door-way, extends a beautiful carved, lacquered and gilt cornice, called by the Chinese, "Um-Yum." Beneath this, in the centre, is suspended the "Tsoi-moon" or "Lucky door," a fanciful shaped frame divided in panels, richly carved and finished with gold and lacquer. On either side of the "Tsoi-moon" is suspended an enormous lantern covered with paintings of the Chinese Dragon. Over the door is an inscription in large golden characters, reading from right to left, as follows: "Choong-wa-tie-Koon," or in English, "An extensive view of the central flowery nation." On the sides of the door are suspended two tablets with the following characters upon them, reading downwards and beginning with the one on the right, viz: "Een-tsze-chaow-shy-hum-wy-gni." "Mow-tsze-eeu-yon-she-maw-laa-ung." A Chinese aphorism. A free translation of which is, "Words may deceive, but the eye cannot play the rogue."

By turning to the left in ascending the stairway, the visitor will find the cases numbered around the room in regular order as in the catalogue, the small cases being numbered last.

As much of this large collection as the hall, which is one hundred feet long by seventy feet wide, will accommodate, has been arranged. The two sides, the extreme end and the middle, are occupied by large cases, which, with the exception of one, contains groups of figures of the full size of life, likenesses of individual Chinese, dressed in the costumes appropriate to the situations and employments in which they are represented. Two of the cases are facsimiles of occupied rooms, completely, but differently furnished, in the houses of a wealthy person. Another case is a complete representation of a Chinese store with the merchant, his assistants, a purchaser, &c.

Between the large middle and side cases, many smaller ones are arranged, containing models of houses, bridges, vessels, &c., and others containing an immense number of specimens of Chinese arts and manufacture, articles esteemed curiosities by the Chinese themselves, beautiful specimens of their curious and wonderful art of carving in ivory, sandal wood, tortoise shell, stone, &c. Also many articles of food peculiar to them, as birds' nests, sea slugs, sharks' fins and others.

The end of the room at the entrance is covered with a large and beautiful collections of Chinese paintings in oil and water colors, consisting of landscapes, portraits of Mandarins, and Hong merchants, views of the different processes of manufacturing porcelain, silk and cotton, raising and curing tea and rice, and a great variety of others.

The ceiling is covered with a great number of lanterns suspended from it, many of them of beautiful construction and materials, and others the forms of which could hardly originate in any other than the distorted fancy of a Chinese.

The Museum is exclusively Chinese, collected from all parts of the Empire, and with the aid of this work, will give the visitor a better knowledge of this curious people than can be acquired by reading the most faithful descriptions alone, or even by a transient visit to China.

There is only one other Museum of this kind in the world; which is that brought from China, by the late Mr. Dunn, of Philadelphia, who resided in the "Celestial Empire" for a number of years. His Museum was opened in Philadelphia in 1839, exibited for a few months and then removed to London, where it now remains.

To make the Museum still more attractive there are two Chinese attached to it, one of whom "T'sow Chaoong," speaks English, and is ready to give visitors any information in his power. The other named "Le Kaw-hing," or professor "Kaw-hing" was a teacher of music in his native land, but having acquired the habit of smoking opium, and not being able to give it up while there, left his country for that purpose and has succeeded in his undertaking. He will occasionally favor visitors with a Chinese song, accompanying himself on some of his original and curious instruments.

CASE I.

No. 1. *The Emperor Taou Kwang, (reason's glory.)*
2. *Mandarin of the first rank.*
3. *Mandarin of the second rank.*
4. *Mandarin of the third rank.*
5. *Mandarin of the fourth rank.*
6. *Military Mandarin of the fifth rank.*
7. *Military Mandarin of the sixth rank.*

Magnificent embroidered satin screen suspended on the wall.

View of the great wall of China through the door-way on the right.

View on the left of part of one of the ancient Imperial palaces on the island of Tseaou-shan in the Yang-tsz-Keang near Nanking.

On the top of this case is one of a pair of hideous looking figures such as stand at the door-ways of Chinese temples, to guard the entrance. The China ware dragons are such as ornament the corners and other parts of the roofs of sacred edifices.

This case contains a figure of the Emperor, six Mandarins of the highest grades, and a beautiful embroidered red satin screen.

The figures are clothed in the splendidly embroidered satin state dresses worn only at court or upon the most solemn occasions.

In the head of His Imperial Majesty we have an admirable likeness of His High Commissioner Keying, who is said to bear a strong resemblance to him, and has had the honor to negotiate all the late treaties made by the Celestial Empire with foreign nations.

The "Son of Heaven," or "Ten thousand years,"

as his titles read, clothed in the richest embroidered Imperial yellow, which his subjects may not wear, and seated in the dragon chair of state, upon which a liberal number of heads of this fabulous animal stand conspicuous, has just affixed the vermillion pencil ratifying the treaty between China and the United States, presented by one of his counsellors.

The four Mandarins standing in front with their heads respectfully covered according to Chinese etiquette, which is the opposite to ours in many respects, are of the four highest grades in the empire; this is also the number of the chief officers of the Imperial Council, two of whom are Tartars and two Chinese, who serve as a communication between the Emperor and the different boards of civil office, revenue, rites, war, &c., having charge of the affairs of the Empire.

The Military Mandarins standing a little in the rear of His Majesty, as body guards, are of the fifth and sixth grades.

Each figure in this case has a string of court beads about the neck, part of which consists of a single string running a short way down the back and terminating in an ornament made of some precious stone set in gold. Peacocks' feathers, which are also badges of rank, are fastened to the knobs of their caps and hang down behind, and the usual accompaniments of rank and wealth are seen at their sides, consisting of embroidered fan cases and small bags for containing areca nut and tobacco. A great part of the embroidery upon the dresses of most of the figures in this case is concealed by the "*Makwa*" "riding coat," or upper garment.

The splendid screen suspended at the back of this case, together with that in No. 2, are supposed to have been taken at the north during the war with Great Britain, and were presents to two aged persons from

the officers of the districts in which they resided. They are made of beautiful materials, and the elegant writing and rich embroidery upon them, done in gold thread and floss silk, show that no labor or expense were spared in making them every way worthy of the donors and those they intended to honor. A translation of one of them has been deemed sufficient, and will be found in the description of figures, &c. in No. 2.

The Chinese divide their civil and military officers into nine ranks, distinguishable by balls or knobs, upon the apex of their conical caps, of different colors and substances, and square pieces of embroidery upon the breasts and backs of their dresses, representing a bird for a civil and a beast for a military officer. The indication of the first rank is a ball or knob of red precious stone, the second red coral, the third blue, the fourth dark blue or purple, the fifth chrystal, the sixth opaque white, and the seventh, eighth and ninth, by gold or gilt ones, distinguished by being flowered or plain. Nobility in China is only hereditary in the family and connexions of the Emperor, and extends to all his relations descended from the same ancestors; all those of his mother and grandmother within four degrees; and lastly all those of the consort of the crown prince within two degrees. These are styled princes, are of different degrees of rank, distinguished by the colors of their girdles, are obliged to reside within the precincts of the Imperial city, and receive pensions from the Emperor for their support. They appear to possess little or no influence, and are not treated with much respect by the official nobility, who consist of those possessing the first rank in the Empire, those of the second who are employed in any official capacity, and those of the third, whose office confers any civil or military command. The five titles are kung, how,

pih, tsze, and nan, which are equivalent to duke, count, baron, baronet, and knight. The two last are of inferior consequence, while the first three take precedence of those standing in the first of the nine ranks ranks without these titles.

"The chief source of rank and consideration in China is certainly cultivated talent; and whatever may be the character of the learning on which it is exercised, this at least is a more legitimate as well as more beneficial object of respect than the vulgar pretensions of wealth and fashion, or the accidental one of mere birth."

"Wealth alone though it has of course some necessary influence, is looked upon with less respect comparatively, than perhaps in any other country. The choice of official persons, who form the real aristocracy of the country, is guided, with a very few exceptions, by the possession of educated talent; and the country is therefore as ably ruled as it could be under the circumstances."

"All real rank of consequence being determined by talent, the test of this is afforded at the public examinations. These are open to the poorest persons; and only some classes, as menial servants, comedians, and the lowest agents of the police, are excluded. The literary degrees to be acquired are four, viz: "sew-tsae" talent flowering "keu-jin" elevated persons, "tsin-tse" advanced scholars, and "han-lin" ascended to the top of the trees. The examinations for the first two degrees are held in the districts and principal cities of the provinces, and the third and fourth triennially in the capital, the latter being in the presence of the Emperor himself. To pass the examinations it is not necessary for the candidates to explore the realms of nature. Geography, astronomy, chemistry, anatomy and mechanics are little known, and the celestials are

still ignorant of the laws of electricity, galvanism, and magnetism, the theories of light, heat, and sound, the use of gas for illumination and the giant powers of steam. The highest excellence consists in closely imitating the ancients who are their paragons of excellence, and to attempt to surpass them in virtue or intelligence would be the height of presumption. The sacred four books and five classics, compiled by the Chinese sage, Confucius, and his disciples ages ago, are the text-books of the student of the present day. A perfect knowledge of these with the authorized commentaries upon them, with a thorough acquaintance with the history of China from the earliest antiquity is what is required of them. The chief excellency of their essays for examination consists in introducing as many quotations as possible, and the farther they go back, for recondite and unusual expressions, the better; but they are deprived of every scrap of writing, and are expected to carry their library, to use their own phrases, in their stomachs, that they may bring forth their literary stores as occasion requires.

"This knowledge can only be acquired by great application and perseverance. The first five or six years at school are spent in committing the canonical books to memory; another six years are required to supply them with phrases for a good style; and an additional number of years, spent in incessant toil, are needed to insure success. Long before the break of day, the Chinese student may be heard chaunting the sacred books; and till late at night the same task is continued. They tell of one, who, fearing the task assigned him was too hard, gave up his books in despair; and was returning to a manual employment, when he saw an old woman rubbing a crowbar on a stone; on asking her the reason, she replied that she was in want of a needle and thought she would rub

down the crowbar till she got it small enough. The patience of the aged female provoked him to make another attempt, and he succeeded in attaining to the highest rank in the empire."

"The stimulus given to energetic perseverance by making the highest offices attainable by nearly all classes, is immense, and the effect, in encouraging learning, incalculable. All persons acquire some knowledge of letters; and learning, such as it is, is more common in China, than in any other part of the world. Six poor brethren will frequently agree to labor hard, to support the seventh at his books; with the hope that should he succeed, and acquire office, he may throw a protecting influence over his family, and reward them for their toil. Others persevere to the decline of life, in the pursuit of literary fame; and old men of eighty have been known to die, of sheer excitement and exhaustion, in the examination halls. In short, difficulties vanish before them, and they cheer each other on, with verses like the following:—

"Men have dug through mountains, to cut a channel for the sea;
"And have melted the very stones, to repair the southern skies;
"Under the whole heaven, there is nothing difficult,
"It is only that men's minds are not determined."

Out of about 10,000 candidates, who enter the lists for the third degree, 300 only are selected, and become immediately eligible to office. The first post to which they are appointed, is the superintendency of a district, and there is not a magistrate throughout the Empire who has not attained the degree referred to. At the fourth and last examination, which is very rigorous, a small number are chosen from the 300 who attain the third degree, to enter the Han-lin-yuen or National Institute, the members of which are considered the élite of the country and from amongst them the highest officers of the state are generally selected.

Nominal rank and titles, with the privilege of wearing the dress and distinctive badges of mandarins, may be purchased, for large sums, at any time, the only advantages being the gratification of personal vanity and exemption from summary infliction of the bamboo. But offices are to be had at times by making liberal subscriptions to the wants of government. A son of Howqua, (the richest of the Hong merchants, who died a few months since) was created a Keujin, in 1831, for subscribing 36,000 taels, (above 50,000 dollars) to repair the dykes of a portion of Canton River, injured by an inundation; and another son, or his father in his name, contributed 100,000 taels (about 140,000 dollars) towards the war in Tartary. This liberal donation his majesty did him "the favor graciously to accept" and conferred upon the son the rank and title of "Director of the Salt Monopoly."

The practice of disposing of office is strongly reprobated by the Chinese, who justly consider the literary institution the glory of their country.

The Emperor is distinguished from his officers, by his yellow dress, upon which the imperial dragon is wrought in gold, and a pearl of great value adorning his cap. He is called the father of his people and is supreme ruler of the lives and fortunes of about four hundred millions of the human family or more than on third of the inhabitants of the globe. "He is held to be the vicegerent of Heaven, especially chosen to govern all nations; and is supreme in everything holding at once the highest legislative and executive powers, without limitation or control. He is hence, entitled Tien-tsze, the son of Heaven; and is clothed with most of the prerogatives of Deity. From him emanate all power and authority; the whole earth it is ignorantly supposed (and it is the policy of such as

are better informed to perpetuate the ignorant notion) is subject to his sway; and from him as the fountain of power, rank, honor, and privilege, all Kings derive their sovereignty over the nations. It is in conformity with these haughty pretensions, that China has ever refused to negotiate with "outside barbarians," until compelled to do so by force stronger than her own.

"The power of the sovereign is absolute, as that of a father over his children; although, theoretically, he is under the control of the heavenly decrees (of which however he is himself interpreter;) and practically, is in a great degree subject to the influence of public opinion, of customs, and of the enactments of his immediate ancestors and predecessors. As his will is law, it would be idle to attempt a specific enumeration of all the prerogatives that belong to him. A statement of a few of the peculiar rights maintained by the crown must suffice. The Emperor is the head of all religion, and is alone privileged to pay adoration to Heaven (or the supreme ruler of the universe.) He is the source of law and fountain of justice. There can be no appeal from his judgment; and the gift of mercy belongs alone to him. No right can be held in opposition to his pleasure; no claim can be maintained against him; no privilege can protect from his wrath, if it be his will to set aside established rules and customs. He is the main spring of the administration; none can act but under his authority and commission. All the forces and revenues of the Empire are his; and he does with them whatsoever he pleases. He has an indisputed claim upon the services of all hispeople, and in particular of all males between the ages of 16 and 60; but this is a claim which it is rarely attempted to enforce. In a word the whole Empire is his property."

"The right of succession to the throne is by cus-

tom hereditary in the male line; but it is always in the power of the sovereign to nominate his successor, either from among his own children, or from among any other of his subjects. The successor is frequently nominated during the father's life time, in which case he possesses several exclusive privileges, as crown prince. The duties to be observed by the sovereign, are strictly understood to consist in attention to the moral and political maxims of the ancient philosophers, Confucius and Mencius, and their most celebrated disciples, as detailed in their far famed works, the Five Classics, and the Four Books."

It would indeed be strange, if in a country of such vast extent as China, abuses of power did not sometimes occur; but a happy, contented, and industrious population is a pretty sure indication that the government is, on the whole, well administered, and proclamations like the following, show that the 'Son of Heaven,' notwithstanding the immense power conferred upon him is careful of his reputation amongst his children.

"On the 30th of April, 1819, a hurricane from the south east, brought prodigious quantities of sand from the sea coast to the capital. The whole air looked like a thick yellow mass; at the same time a cloud covered the sun, so that Peking was suddenly involved in darkness; it was impossible to distinguish objects at the distance of a few paces."

"The philosophy of the Chinese, founded upon their classical books, teaches them that every phenomenon is a presage by which Heaven announces that morals are corrupted, and that the Emperor and his agents must do their utmost to restore their purity. Kia-King desiring to prove his repentance, and to calm the superstitious fears of the Chinese people, published on the 1st May, 1819, the following ordinance.

Emperor's Proclamation, continued.

"Yesterday, at three quarters past five o'clock in the afternoon, a south-east wind suddenly arose. In a few minutes the air and the inside of the houses were so filled with sand, that it was impossible to distinguish objects without the help of a candle. This event is very extraordinary. Seized with terror at the bottom of my heart, I passed the night without sleep, endeavoring to divine the cause of the anger of Heaven.

"According to the signs laid down in the great model, to discover perversity, a long continued wind indicates infatuation. The cause comes from myself, who have probably not been sufficiently vigilant in the acts of my reign, and entrusted the affairs of the Empire to unskilful hands. Perhaps the ignorance of negligent Mandarins has hindered the complaints of the nation from reaching the throne, and the results of a vicious administration have not allowed me to remedy the evils which afflict the people.

"Perhaps there are among the Mandarins of Peking and other cities of China, wicked and unjust men, whose bad conduct has not been known to me. It is the duty of the officers who represent me, to share in my fears caused by the anger of Heaven. Each of them is obliged to acquaint me of everything that passes, not out of self interest, but through zeal alone. If there are faults in the administration, if it is necessary to introduce ameliorations, or to make changes, it is for them to point them out with minuteness and impartiality. If any of my subjects suffer innocently, his complaint should be laid before me, in order that I may do him open justice.

"As for the Mandarins whose administration is injurious to the welfare of the Empire, and who oppress the people—who, having recourse to cunning and artifice, execute one thing and neglect another—who, deviating from the regular mode of business, act only

according to circumstances,—it is my will that a detailed report be laid before me respecting the misdeeds of these wicked men. Such representations will be the proof of real zeal for the throne, and I shall derive from them all the advantages to the Empire which are conformable to the commands of Heaven. But if advantage should be taken of this to serve private hatred or interest, and to make false accusations through a spirit of revenge and personal animosity, then on the contrary, white becomes black, and truth is mixed with falsehood, and the orders which I give not only become useless, but increase the blindness of the wicked. In our days the human heart is perverse and corrupted; secret and anonymous accusations are made against honest men, and often cause their ruin, which is sufficient to draw down the anger of Heaven. The wind came from the south-east; it must therefore be supposed that rebels unknown to the government are towards the south-east, and that their impunity is the cause of the derangement of the Celestial harmony.

"Full of terror and alarm I think only of examining myself, and endeavoring to amend. I sincerely inquire into every thing. The superior and inferior Mandarins of Peking, as well as those out of the capital, are bound to turn their attention to their own faults, to endeavor with their whole hearts, and with their whole strength, to fulfil the duties of the offices entrusted to them. By seconding my intentions they will succeed in strengthening their own virtue, and in preserving the nation in future from the evils which are predicted."

The present Mantchou Tartar dynasty, who style themselves Ta Tsing (great pure,) ascended the throne in 1644, 200 years ago. The reigning Emperor, Taou Kwang, succeeded his father in 1821, and is now sixty four years old.

Description of Great Wall and Imperial Canal.

The Great Wall of China was constructed by Chihwang-te, of the Tsin dynasty, the first universal monarch of China, about two hundred years before the commencement of the Christian era, to keep the Tartar hodes from invading his Empire.

It extends from the Gulf of Pechele in a westerly direction, a distance of more than fifteen hundred miles; descending into the deepest valleys, and ascending the highest mountains, one of which is 5,000 feet above the level of the sea.

At important passes the wall is doubled—it varies in height according to the nature of the ground. At the point where Lord Macartney passed it, the wall, as examined by Capt. Parish, was found to be a mass of earth supported on each side by walls of large brick, with a stone foundation, and terraced with a platform of square brick.

The total height of the wall, including the parapet of five feet, was 20 feet—the thickness at the base was 25 feet, diminishing to 15 feet at the platform. It is flanked with massive towers or bastions, about 100 yards apart, which are forty feet square at the base, diminishing to 30 feet at the top.

In building this immense work, the greatest probably ever produced by human labor, and surpassing the sum total of all other works of the kind now in existence, every third man of the Empire was required to work on it, by which means it was completed in five years.

So heavy a tax upon the industry of the people, and the protection afforded by it against the Tartars, until the time of Ghengis Kahn in the thirteenth century, who then overthrew the Chinese Empire, have led the Chinese to call it, "The ruin of one generation and the salvation of thousands."

The other great work of China is the Imperial

Canal, which, like the great wall, stands unrivalled, in point of extent and magnitude of undertaking, by any work of the kind in the world. Including the rivers in its course, which are used as parts of it, it extends from Tien-tsing, near Peking, to Hang-tcheou-foo, a distance of about 600 geographical miles, and is navigable for the largest vessels; thus rendering the internal commerce of the Empire almost wholly independent of coast navigation. But this is not its only merit, as it renders a vast tract of country, which would otherwise be an irreclaimable swamp, capable of cultivation. It is called by the Chinese, "Yun-ho," "The river for the transportation of grain," and "Cha-ho," "The river of flood gates." It was principally constructed by Koblai Khan and his immediate successors, and is said to have employed 30,000 workmen nearly fifty years.

A short distance from Nanking on the Yang-tsz-Keang, rise the picturesque and precipitous rocky islets called "The Three Hills of Kin-Kow" individually called "Kin-shan," "Golden Island;" Pih-koo-shan and Tseaou-shan. On the latter is situated one of the ancient Imperial Palaces. The island rises from the river with considerable abruptness, and is enclosed by mural cliffs which deny a landing except at the place of debarkation, formed for the purpose of communicating with the Palace, temples, and other buildings upon the rock. The "Yang-tsz-Keang" or "Child of the Ocean," as this noble river is called, is one of the largest rivers in the world, being second only to the Amazon and Mississippi.

CASE II.

No. 8. The Empress of China seated in a Dragon Chair.
9. Lady of a Mandarin of the first rank.
10. do. do. do. second rank.
11. do. do. do. third do.
12. do. do. do. fourth do.
13. Female Servant, with pipe.
Superbly embroidered satin Screen upon the wall. Two Views; one of a Suite of Rooms in the Palace, and the other of part of the Grounds, attached.

In this group, the Empress, the two ladies on her left, and the servant, are Tartars. They, unlike the others, as the observer will notice, are not adorned with '*Kinleen*,' or "the golden lilies," as the Chinese poetically call the small feet, from the supposed resemblance of their impressions to the leaves of their favorite lotus, or water lily. This perfection of beauty is confined to the Chinese alone; the Emperor having had the good sense to prohibit by a special edict, his own family, as well as all Tartars from following the Chinese custom. The other two ladies are Chinese; who are distinguished from the Tartar ladies by a slight difference in dress, as well by their small feet; the costume of the Tartar females being very similar to the males, consisting of the same cap and flowing robe, but distinguished by peculiar shoes and the graceful sash, while the dress of Chinese females contains another under dress, and sometimes two, visible below the robe, which is not so long as that worn by Tartars. The first article is a confined looking garment, made

of heavy plaits, and the second, loose trowsers, which hang down so as nearly to conceal the "golden lilies." Their head dresses also differ some from that of the Tartars, as may be noticed. But the costumes of both nations, "though amongst the higher classes, as splendid as the most exquisite silks and embroidery can make them, are always extremely modest; and what we choose to call *dress*, they would regard as little short of absolute nudity, and all close fitting to the form as only displaying what it affects to conceal."

The Tartar maid, in this case, is about to present a pipe to the Empress, for she and the rest of her sex indulge in this luxury, as well as the males, the pipe being used by both sexes upon all occasions. The dress of the maid is the same in fashion as that of her more fortunate countrywomen, though of course not as splendid.

When a female is raised to the rank of Empress, the Emperor announces the event to mother earth, to his ancestors, and the ancient sages, and after many minute observances, she is invested with the high dignity of the mother of the country. But notwithstanding she is the consort of the "Son of Heaven," her sphere, like that of the rest of her countrywomen, is very limited. The palace walls and gardens of the Harem are the bounds of the world to her, as well as to the Emperor's concubines, who are said to be numerous, and the principal part of her time is passed in trivial amusements within the "pepper chamber."* She is not even allowed the gratification of setting the fashions for her countrywomen; for the style of her own dress is prescribed by the Board of Rites and Cere-

* "According to the Kú Sz' King Lam," says Dr. Bridgman, "in the times of the Hón dynasty, the walls of the Harem were plastered with pepper, from the notion that its pungent properties would dispel or neutralize all noxious vapors in the room. From this practice, the phrase is now used to denote the apartments of the Empress in the palace."

monies at Peking, who are the only setters of fashion in China, regulating the dress of all those connected with the government, and to depart materially from whose ordinances would be a dangerous species of eccentricity.

Once a year, (about November) the Empress accompanied by her principal ladies, sacrifices at the altar of the inventor of the silk manufacture. This appears to be the only state ceremonial, at which she officiates, and when it is concluded, a quantity of mulberry leaves are collected by herself and ladies, to nourish the imperial depot of silk worms. The processes of heating the cocoons in water, winding off the filament, and some others are gone through with during the ceremony, which is intended to encourage the people in the cultivation of the mulberry and rearing of silk worms for the production of silk, the principal part of the manufacture of which devolves upon females.

It is only when the Empress becomes Empress Mother, that much honor is paid her. Then the Emperor performs his daily obeisance before her according to ancient custom and at certain periods of her life, as at fifty, sixty, seventy, &c., particular honors are paid her; especially at the age of sixty, which, being the completion of an entire cycle, is regarded as the greatest occasion. On the present Emperor's mother attaining this age, his imperial majesty issued a proclamation announcing to his people the great event and the observances attendant upon it. It is a curious document, and the translation as given in the Chinese Repository, is as follows:

"The Emperor, who has received from Heaven, in the revolving course of nature, his dominion, hereby publishes a solemn ordinance.

"Our extensive dominions have enjoyed the utmost

prosperity, under the shelter of a glorious and enduring state of felicity. Our exalted race has become most illustrious, under the protection of that honored relative to whom the whole court looks up. To her happiness already unalloyed, the highest degree of felicity has been superadded, causing joy and gladness to every inmate of the six palaces. The grand ceremonies of the occasion shall exceed in splendor the utmost requirements of the ancients in regard to the human relations, calling forth the gratulation of the whole Empire. It is indispensable that the observances of the occasion should be of an exceedingly unusual nature, in order that our reverence for our august parent and care for her, may both be equally and gloriously displayed.

"Her majesty, the great Empress—benign and dignified, universally beneficent, perfectly serene, extensively benevolent, composed and placid, thoroughly virtuous, tranquil and self-collected, in favors unbounded, who in virtue is the equal of the exalted and expansive heavens, and in goodness, of the vast and solid earth—has, within her perfumed palaces, aided the renovating endeavors (of his late majesty) rendering the seasons ever harmonious, and in her maternal court has afforded a bright rule of government, thoroughly disinterested. She has planted for herself a glorious name in all the palace, which she will leave to her descendants; and has imparted her substantial favors to the Empire, making her tender affection universally conspicuous. Hence genial influences abide within the palace of 'ever-during delight,' and joy and gratulation meet together in the halls of 'everlasting spring.'

"In the first month of the present winter occurs the sixtieth anniversary of her majesty's sacred natal day. At the opening of the happy period, the sun and moon

Proclamation, continued.

shed their united genial influences on it. When commencing anew the sexagenary cycle, the honor thereof adds increase to her felicity. Looking upwards, and beholding her glory, we repeat our gratulation, and announce the event to Heaven, to earth, to our ancestors, and to the patron gods of the Empire. On the nineteenth day of the tenth moon, in the fifteenth year of Taou Kwang, we will conduct the princes, the nobles, and all the high officers, both civil and military, into the presence of the great Empress, benign and dignified, universally beneficent, perfectly serene, extensively benevolent, composed and placid, thoroughly virtuous, tranquil and self-collected, in favors unbounded; and we will then present our congratulations on the glad occasion, the anniversary of her natal day. The occasion yields a happiness equal to what is enjoyed by goddesses in heaven; and while announcing it to the gods, and to our people, we will tender to her blessings unbounded. It is the happy recommencement of the glorious revolution of the cycle, the felicity whereof shall continue long as the reign of reason.

"At the observance of this solemn occasion, exceedingly great and special favors shall be shown; the particulars of which and of the ceremonies to be observed are hereinafter enumerated.

"First. To the tombs of the successive Emperors and Kings, to the temple of the first great teacher, Confucius, to the five lofty mountains, and to the four mighty streams, officers shall be sent to offer sacrifices. Let the rules on the subject be examined and let this be carried into effect.

"Secondly. All ladies of elevated rank who have attained to the age of sixty years or upwards, from the consorts of the highest princes to the wives of the lowest titular members of the imperial family, from

Proclamation, continued.

the princesses of the blood to the daughters of the subordinate princess, from the consorts of the Mongol royal chieftains to the wives of their hereditary nobles, as well as the ladies of the great officers of state both Mantchou and Chinese, shall be presented with tokens of favor.

"Thirdly. Every officer in the metropolis, both civil and military, of every grade, shall be raised in rank one degree.

"Fourthly. Every officer, whether at court or in the provinces, who is under promise of promotion to a new office, shall be at once invested with the rank of such new office.

"Fifthly. In regard to every officer who for error in public matters has been degraded in rank, but retained in office, let the appropriate Board, after examination, present a report, requesting that his rank be restored to him.

"Sixthly. Every military officer of brevet rank shall be advanced to a permanent rank.

"Seventhly. Every soldier of the eight banners in Peking shall receive a gift of one month's pay and rations.

"Eighthly. Every Mantchou soldier who, having formerly borne arms, has been permitted, on account of age or sickness, to live at home, shall receive gracious tokens of favor.

"Ninthly. All soldiers of the eight banners, Mantchou, Chinese, and Mongols, who have attained the ages of seventy, eighty, or ninety years, and all Mongols of the inner tribes, or of the Kalkas, who have attained those ages, shall have gifts conferred on them, differing in relation to their several ages. Those who have attained the age of an hundred years, shall, on presenting a statement thereof, receive money to erect an arch.

Proclamation, continued.

"Tenthly. Every one among the military and people (of China Proper,) who has attained the age of seventy shall be allowed one person to attend on him free of liability to conscription. Every one who has attained the age of eighty shall receive (also) one piece of silk, ten catties of cotton, one stone weight of rice, and ten catties of flesh. Every one who has attained the age of ninety or of a hundred years, shall receive money for the erection of an arch.

"Eleventhly. Every perfectly filial son or obedient grandson, every remarkably upright husband, or chaste wife, upon proofs being brought forward of real facts, shall have a monument erected with an inscription, in his or her honor.

"Twelfthly. Of the lower classes of literary graduates, all who have passed good examinations, but without attaining degrees, shall be presented with degrees.

"Thirteenthly. The students of the national college shall have a vacation of one month.

"Fourteenthly. In every case in which the tombs of the successive emperors and kings, or the temples of the lofty mountains and mighty streams, have fallen into decay, let requests for their repair be sent in.

"Fifteenthly. Let roads and bridges that are in want of repair, in all the provinces, be repaired by the local officers.

"In this manner shall her majesty's sanctity and virtue be declared, and become a rule and an example, the praise of which shall be like the sun and moon, and shall be ever increasing. Her kindness shall be diffused abroad and extended to all; and all shall rejoice with the joys of music and dancing. Let this be proclaimed to the whole Empire, that all may be made to hear and know it."

Description of large Embroidered Satin Screen.

Such ornamental pieces of embroidery and writing as the one at the back of this case and that in No. 1, are called by the Chinese, Shau-Ping, literally Longevity Screens. They are presented to persons who have attained a virtuous old age and are not intended to be used as screens, but are suspended behind the tablets, upon which the names of the venerated deceased are inscribed, in the Ancestral halls. This one "is made of fine red satin, 14¾ feet long, by 9½ feet broad, and is covered with writing and embroidery, the latter in gold thread and floss silk. The writing occupies the middle of the sheet, and is symmetrical and elegant in the extreme. A large dragon's head adorns the top, beneath which are three sitting figures, emblematic of Longevity, Happiness, and Official Emolument; and on each side are four standing figures representing the eight genii; various devices, as tripods, vases, &c., are interspersed among the figures, giving to the whole a pleasing and tasty appearance." There are also two narrow strips hanging down from the top upon which the following seal characters are embroidered, viz: "Shaow-peih-lam-shan." "May your age be like the southern mountains." The translation which follows, was made for the Chinese Repository, by S. Wells Williams, Esq., one of the conductors and proprietors of that valuable magazine. The inscription is in form of a letter.

Note upon the Longevity Honor, respectfully presented with congratulations to her ladyship, Sun-née Sié, by imperial favor, elevated to be of the seventh rank of dignity on her 70th birthday.

"In the year 1802, I was in command of the land and sea forces of Fukien province; this province is conterminous with Kwángtung. The village Ching belongs to Kwángtung, to the present department of Kiaying, a place which was by the rectitude of the

scholar Ching of Náutsé, quite renovated, (and named after him.) Although I was in retirement (literally a gourd hung up to dry,) still the parents of the people, (i. e. the authorities,) in all that region knew me. A subordinate, then under the magistrate of Kiaying-chau, was the Táping fansz', now the assistant chifú, Sun Süfáng, who governed that district; all men were refreshed by his upright rules, nor was there a dissentient voice. His mother, the lady Sie, was the first and only wife of Sun Siunché, the assistant chifú of Lwán chau, and he (her son) brought her from Chekiang into his office, and assiduously and constantly nourished and took care of her with respectful attention.

"It was on the lady Sun attaining the anniversary day of her 7th decennium, that all the gentry wished to imitate the custom usual on such occasions of presenting a Longevity Token, and requested an explanatory notice from me, and also that I would direct the libations; at the same time sending for my inspection two longevity discourses made when lords Sz', the graduate, and lord Han, the district magistrate, were sixty years old.

"It appears that the etiquette in ancient times, in making offerings on birth days, was not to do it always on the day itself, but to choose a convenient time; in Pin, it was the custom to observe them after the harvest was got in; and in the Han dynasty it was on new year's day; at present, some do it on the birthday, which resembles the ancient practice. Now my own attainments are not at all comparable to those of Lord Sz', and Prince Han, and moreover your ladyship's domestic regulations are worthy to become a model to instructers; may your happiness and age daily increase. Why therefore should any one wait for my echoing praise of such a reputation?

Translation of Screen, continued.

But taking a point which all those in the district of Kiáying who have the least acquainiance with the matter know, viz. that Sun Süfáng and his brothers, reverentially receive the instruction of their mother, I will remark upon it. The assistant magistrate (i. e. Sun Süfàng,) has thorough and most discriminating talents; for although his jurisdiction is over only a small corner of the department, he does not confine his efforts to his own limited district, but has become generally distinguished; he has apprehended villains and cleared the country of robbers; he exhibits his kind regards for the villagers, and consults their wishes; in all these duties exerting himself to the utmost. Moreover, when he at any time received the chief magistrate's order to attend to any special business, such as levying fines, arranging schools, &c., he critically discriminated the advantages and the disadvantages in everything, displaying the utmost equity and purity, in order on the one hand to requite the confidence reposed in him by the superior magistrate, and on the other, to show his rectitude to all the inhabitants. The quiet order of the country was altogether owing to the resolute vigor of the assistant magistrate, extending itself over and benefitting all that region, while during this interval of several years his integrity was unimpeachable, and he was still poor. All this excellence was owing to your ladyship's instructions, through which he maintained the magisterial uprightness of his ancestors, and perpetuated the honor of the distinguished officer (his father;) therefore, when men praised the bravery of the assistant magistrate, there was not one who did not in so doing, laud the virtue of his mother. The young gentleman, his brother, is also now about to receive an appointment to an office; and when your grandchildren all rise up (to emulate and succeed

their parents,) it will be like the flight of the phœnix, or the stateliness of the stork; your joy will be complete.

"Your ladyship's nephew, the prefect of Táting fù in Kweichau, a place beyond the far reaching clouds, you have also through the past instructed in the principles of justice; if you thus remember those who are distant, how will you not care for those near you! In ancient times, when the mother of Chàng Tsíhien, went to the palace, his majesty, on account of her age and her happiness, that she had so distinguished a son, honored her with a complimentary letter from his own hand. And too, the Emperor Jintsung remarked, when seeing the prudent government of Tsaí Kiunnuí, "If such is the son, what must the mother's virtue be!" and he sent her a coronet and a ribbon as a mark of special honor. Your ladyship has now reached the age of three score and ten, and will no doubt soon receive some mark of imperial regard; so that then the glory of those two matrons will not be alone, for yours will equal theirs; and if the assistant magistrate heartily regards you, and diligently upholds the integrity of his office, we shall soon see him rise to the first grade of rank, and then your subsequent glory will be more conspicuous.

"The benignant favor of our Emperor diffuses itself among and blesses the people; and the peace and grandeur of the country and the excellence and purity of the usages are preëminent; and as your ladsyhip's health is vigorous, and your sons and grandsons are fortunate, truly your joys are not yet full. I know that the wishes of the people and gentry of the district, in imitating the custom of the Pin country in offering the libation cup of blessing, and in performing the same ceremony of elevating the longevity gifts as they did in the Han dynasty, are by no means

fully satisfied, although these are the highest of rites among ceremonial observances; and therefore this which I have written may be regarded as an additional cup offered up on their behalf.

"Your humble brother, Yen Minghàn, by imperial favor a military graduate of the first rank, appointed to the imperial body guard in his majesty's presence, appointed to be 'awe inspiring general,' major-general in command of the forces of Fukien province, and acting admiral of the navy there; formerly general of the troops in the two departments of Chàng-chau and Kienning; in 1789 appointed official examiner at the military examination in Fukien, and formerly acting general of the troops in Nínghiá fŭ in Kán-suh, during the war, raised four steps and recorded ten times, respectfully bows and presents his compliments. Kiaking, 7th year, 8th moon, 20th day, (Oct. 1802.)

"The names and titles of 258 persons are appended, beginning with those highest in office and descending to the lowest, who all subscribed to purchase and present this to Madame Suse."

The reader will note in the introductory part of the letter that this old lady had been elevated to the seventh rank of dignity. This mode of bestowing nominal rank is a great inducement to parents to attend to the education and consequent advancement of their sons, as not only the fortunate literary candidates themselves receive honors, but their parents also, who if dead, have posthumous titles conferred upon them, which are inscribed upon their tablets, preserved in the Halls of Ancestors, and used in the ceremonies attending the sacrifices to their manes.

CASE III.

Mandarin of the fourth rank.
Secretary.
Interpreter.
Inferior Officer, with whip.
do. do. do. bamboo.
Culprit on his knees.
Criminal confined in a tub.
Painting at the back of the case. Table with red cloth in front.
Large lacquered "Law San," or "State Umbrella."
Large "Eu-sheen, or "Imperial Fan," carried in processions to screen distinguished persons from the rays of the sun.
Painted wood Banner, carried before a person of rank, with his name and titles in gilded characters upon it.

This case contains a representation of a Chinese court of justice. The judge is seated behind his table with writing implements before him, two metal cases filled with sticks are at one end of the table, and at the other a case done up in yellow grass cloth, contains his official seals, while the small roll on the frame above it, also enclosed in the imperial color, contains his authority from the Emperor. This figure is an excellent likeness of a former Kwang-chow-foo of Canton, much beloved by the people.

On the right of the officer, stands his Secretary, on the left, the interpreter, in front, on one side, a myrmidon, with whip in hand, has just brought in a prisoner, and opposite, stands his fellow with the dreaded (as well as admired) bamboo in his hands, ready to

dispense justice with it, according to the orders of his superior.

A criminal, already sentenced, is expiating his offence in a tub, his head and hands only being visible. In the rear of the judge is a painting of a large Chinese Unicorn, a tree with a case containing the seals of office suspended upon one of the branches, and a bird descending with a scroll in its beak. The Chinese generally do not appear to understand the meaning of such paintings as this, which are suspended behind their officers in court rooms. But they would seem to be emblematic of the duty of the officers to discharge their trusts faithfully, in order to obtain promotion which is indicated by the case of seals suspended above, and the scroll containing a commission in the mouth of a descending bird.

A Chinese court room is never graced with a jury box; the representative of the Emperor is both judge and jury. "The plaintiff, defendant, and witnesses, kneel in front of him, with the instruments of torture placed near them. No counsel is allowed to plead, but the written allegations required, must be prepared by licensed notaries, who may also read them in court. These notaries buy their situations and repay themselves by the fees upon the documents." The services of an interpreter are necessary in court, as a medium of conversation between the judge and prisoners, the laws of China forbidding persons holding office in their native provinces, or even owning real estate, or contracting marriage, in the provinces to which they are appointed; and notwithstanding the universal use of the same written language throughout the empire, the dialects of the different provinces vary so much as to make the natives of one unintelligible to those of another, without recourse to writing. "The legal mode of torture, in forcing evidence, is to squeeze the

ankles or the fingers between three sticks tied triangularly: the former being applied to male, and the latter to female prisoners. Oaths are never required, nor even admitted, in judicial proceedings; but very severe punishments are attached to falsehood in evidence."

"The Chinese have some singular modes of demonstrating their respect and regard on the departure of any public magistrate, whose goverment has been marked by moderation and justice. A deputation sometimes waits upon him with a habit composed of every variety of color, "a coat of many colors," as if made by a general contribution from the people. With this he is solemnly invested, and though of course the garment is not intended to be worn, it is preserved as an honorable relic in the family. On quitting the district, he is accompanied by crowds that follow his chair, or kneel by the wayside, while at intervals on the road are placed tables of provisions and sticks of incense burning. These honors were shown to a late Fooyuen of Canton, a man of a most eccentric, but upright character, who unlike so many others in his situation, would never take anything from the Hong merchants, or others under his authority. He seemed to have a supreme indifference for human grandeur, and at length retired by his own choice and the Emperor's permission into private life, from whence it is said he became a devotee of Budh. On his quitting Canton, "numerous addresses were presented to him, indicating a desire, as expressed in the figurative and poetical language of the Chinese, 'to detain his boots,' in order to prevent his setting out on his journey;" and this singular custom was observed, in conformity with ancient usage on such rare occasions; when he had accepted the various demonstrations of homage and respect from those who had been deputed

by the people to wait on him, he proceeded from his residence to the city gates, and, being there arrived, his boots were taken off, to be preserved, as valued relics, while their place was supplied by a new pair. This was repeated more than once as he proceeded on his way, the boots which he had only once drawn on being regarded as precious memorials."

Punishments in China are of five kinds, each graduated according to the heinousness of the offence. The first is flogging with the bamboo, which is of two sizes and the dimensions of each regulated by law. The smallest is used for petty offences, requiring, according to law, from ten to fifty blows, which to suit the Chinese maxim, "that in enacting laws rigor is necessary and enforcing them leniency," are reduced in practice to from four to twenty, the reduction being placed to the credit of the Emperor and called imperial favor. So summary is the application of the bamboo, that instances often occur of an offender receiving punishment and going free within the hour the offence was committed. The number of blows with the larger bamboo is limited from sixty to one hundred by law, but is reduced in practice to from twenty to forty. Tartars are subjected to the whip, which is not considered as disgraceful as the bamboo. The tallies or slips of wood in the metal cases in front of the magistrate, in this case, are used to indicate the number of blows to be given to the culprit, and when thrown upon the floor by the magistrate, are taken up by the attendant and four blows in reality given for each, although nominally, they signify more.

The second class of punishment, is the Cangue, or wooden collar, worn from one month to three, and varying in weight according to the heinousness of the crime. It is a plank, sufficiently large to hinder the criminal from reaching his head, if his hands are not

confined, with holes to fit the neck and wrists, and on it the offence is inscribed. The tub in this case, with a man in it, is a species of Cangue of an uncomfortable kind, as it prevents the free motion of different parts of the body. The Cangue is often a fatal punishment, and the foreigners at Canton were shocked with a horrid exhibition of it in the fall of 1843. Some wretches taken in the act of setting fire to buildings in the neighborhood of the foreign factories, which it was their intention to destroy, were put in pairs in large double Cangues and were thus exposed, in several of the greatest thoroughfares near the factories to the gaze of passers by, to be starved to death. To add to their sufferings they were placed within smell of the savory steams arising from numerous travelling cooking establishments in their vicinity. Their own countrymen made no offers of assistance to them, and the efforts of some benevolent foreigners to supply them with food were resisted by the underlings, having the prisoners in charge, who remarked that it would only prolong their sufferings. In this way they perished, one by one, and several were seen with their eyes fixed, in the vacant stare of death, and decay stealing rapidly over their bodies, while a stronger fellow prisoner fastened to them was still lingering out a loathsome existence. In this manner the dead remained in the Cangue until nightfall, when they were inspected by a Mandarin and removed for interment.

The third class of punishment is transportation of the offender to various distances, not exceeding fifty leagues, and for different lengths of time, from his home, according to the nature of the offence. There is also a scale of punishment with the bamboo, corresponding to the distance and duration of temporary banishment; for instance, sixty blows correspond to a

year, and seventy, to a year and a half, advancing thus ten blows for each half year.

The fourth class of punishment is exile beyond the Chinese frontier, temporarily, or for life. Criminals are often banished to Ee-ly, the principal seat of Chinese rule in Mongol Tartary, and are generally condemned to military service, or made slaves to the Tartars. This is often the fate of the highest officers of the government who happen to displease their master, and several Hong merchants and linguists have been sent there from Canton, but those having wealthy friends find it no hard matter to make their residence in "the cold country" a pleasant one. Transportation, if the criminal is a Tartar, is in some instances commuted for the Cangue, to which a scale of the time to be worn, graduated to different distances, is adapted.

The three capital punishments, constituting the fifth class, are, strangling, beheading, and a slow and ignominious death, sometimes termed cutting into ten thousand pieces. "In all ordinary cases, the executions throughout the Empire are postponed until the autumnal assize, when the Emperor confirms the sentences of the provincial officers. But for extraordinary offences, such as robbery attended with murder, arson, rape, breaking into fortifications, violence by banditti of one hundred persons, highway robbery and piracy, the offenders may be beheaded immediately." Strangulation (in Chinese *Keaou* 'the silken twist') is considered the least disgraceful mode of execution, as by it the body is preserved whole for interment; indeed so great is the solicitude of the Chinese on this point, that many preserve the broken pieces of their finger nails, which they sometime allow to grow to such inordinate lengths, to be interred with them. The least crime for which strangulation is assigned, is

a third theft, and effacing the brands affixed for the former two. It is inflicted upon a heavy, upright wooden cross, by twisting a cord tight around the ankles and staff, then the waist, the wrists, and lastly the neck. Bribes are given to shorten the sufferings by driving a poignard to the heart or twisting the cord first around the neck. Pirates and murderers, in addition to beheading, have their heads exposed in small cages, suspended on poles, in public places. Criminals who undergo this extreme punishment are conveyed to the execution ground in baskets, with their names and sentences written on long slips of wood attached to their backs, and are placed upon their knees, facing towards the imperial court at Peking, with heads bowed, in token of submission; one blow from the sword of the executioner and the head is severed from the body, and the immortal spirit sent "unannointed and unannealed" into the presence of its Maker.

Offences against the Emperor being considered the most aggravated, the punishment inflicted is the most cruel and ignominious, and is that of slowly cutting to pieces. Parricide ("which ranks as petit treason,") sacrilege, and some other crimes, are punished in the same way; but in the first instance not only the traitor (either principal or accessory,) but his innocent family is immolated for his crime; his sons, even of tender age, are strangled, and the females of his family sold into bondage in provinces far distant from their home, and the law, not to be robbed of its victims even by death, drags those who have been guilty of treason from the grave, and inflicts the same indignities upon their inanimate, and oftentimes, putrid bodies that it demanded while in life.

One curious feature in Chinese law is, that substitutes are allowed even for criminals condemned to de-

capitation, and, incredible as it may appear, men are to be found in this populous country to suffer under the hands of the executioner in the place of another for a small competency for their families, and men always stand ready at the courts, the skin on the extremity of whose bodies has long been callous to the bamboo, to become substitutes for those who are able to pay. The price formerly charged, we have been informed by a native, was one dollar a blow, but competition, it appears, has affected this business as well as others, and the charge is now only half that sum. Our informant further told us that he had seen one man receive in succession, without rising from his position, (face downwards upon the ground,) the punishment due to three.

Chinese prisons, styled by them Ty-yo, or hell, are very severe, and prolonged imprisonments in them are the most frequent instruments of judicial injustice. "Women in ordinary cases, enjoy the fortunate exemption of being placed, as criminals in the custody of their nearest relations, who are answerable for them and in this manner they escape the farther contamination of vice in a prison." Mutual responsibility pervades the Empire from the highest to the lowest, and serves to keep the ponderous machinery in order. Neighborhoods are divided into tens and hundreds, in charge of responsible men selected from amongst them; these report to the inferior Mandarins, who are amenable to the superior ones, and thus the scale ascends and ends only in the supreme head the Emperor. To such extent is the patriarchal form of government carried, that "fathers have virtually the powers of life and death over their children; for, even if they kill them designedly, they are subject to only the chastisement of the bamboo, and a year's banishment; if struck by them to no punishment at all. The pen-

alty for striking parents, or cursing them, is death, as among the Hebrews. In practice, it does not appear that this absolute power bestowed on fathers is productive of evil; the natural feeling being, upon the whole, a sufficient security against its abuse."

Notwithstanding the severity of some of the laws of China, Mr. Ellis, who is quoted by Davis from Sir George Staunton, as one "whose acquaintance with Persia, India and China, rendered him a peculiarly competent judge, pronounces China superior to the other countries of Asia, both in the arts of government, and the general aspect of society; and adds that the laws are more generally known, and more equally administered: and that those examples of oppression, accompanied with the infliction of barbarous punishment, which offend the eye and distress the feelings of the most hurried traveller in other Asiatic countries, are scarcely to be met with in China," and Davis justly remarks, "that a country cannot, upon the whole, be very ill-governed, whose subjects write in the style of *Tien-kee-she*," a Chinese, as follows; "I felicitate myself that I was born in China; it constantly occurs to me, what if I had been born beyond the sea, in some remote part of the earth, where the cold freezes, or the heat scorches; where the people are clothed with the leaves of plants, eat wood, dwell in the wilderness, lie in holes of the earth, are far removed from the converting maxims of the ancient Kings, and are ignorant of the domestic relations. Though born as one of the generation of men, I should not have been different from a beast. But how happily I have been born in China! I have a house to live in, have drink and food, and commodious furniture. I have clothing and caps, and infinite blessings. Truly the highest felicity is mine."

CASE IV.

Teacher seated at his table.
Pupil reciting his lesson.
Priest of Fo or Budha seated.
do. the Taou sect standing.
Paintings of Gods, Sages and Worthies suspended at the back of the case.
Chinese Tomb.
do. Coffin.
Mourning Dress.
Pair of Mourning Lanterns.

HERE are to be seen the teachers of the three most prominent religions of the Chinese. The first is a disciple of Koong-foo-tsze, or Confucius (as his name has been latinized by the Jesuits,) who is worshipped as a god in China, and whose system of ethics is the favorite religion of the better classes of the people and constitutes the principal part of their education.

The young lad in front of the table, is reciting his lesson in Chinese fashion, with his back to the teacher. On the table are the works studied by young persons, writing apparatus, and the rod, that universal persuader throughout the world, and most direct mode of appealing to the feelings of the young.

The Priest of Budha, whose tonsure extends to the whole head, is seated in his chair, with a rosary in one hand, and small whisk brush in the other, in a state of mental abstraction, awaiting his absorption into nonentity, which his creed teaches him is the summit of happiness; far above Heaven. This figure is an excellent likeness of a former Abbot, of the cel-

ebrated Honam Jos house, who was much venerated by the padries of the establishment.

The Priest of Taou, or Laou-keun and Laou-tsze (the old infant) as the founder of this sect was called, because born with white hair, differs but little in his garb from the devotee to Budha, he has the same rosary and whisk brush, but is distinguished from him by his queue, or tail, and from his countrymen in the manner of doing up this curious appendage, with a skewer and in a small wooden cup.

The brushes in the hands of both these priests are necessary in the cells of the temples, where they reside, which are badly ventilated, and in summer swarm with musquitoes, against whose insinuating advances, not even Budhistic absorption is proof.

The paintings of gods on the wall are a few of the immense number to be seen, set up in peculiar frames, in the hongs and large stores in the cities. The paintings of sages and worthies are of a style much esteemed by the Chinese.

Confucianism is the principal or State religion of China and that patronized by those who make any pretensions to learning. The stability of the patriarchal form of government in China, notwithstanding the many revolutions which have taken place is undoubtedly owing to the strong hold which the moral maxims of the sage Koong-foo-tsze has upon the minds of the people. His system of ethics formed several centuries before the Christian era, are rather of a political than religious cast, and Dr. Morrison observes, "a family is the prototype of his nation or empire, and he lays at the bottom of his system, not the visionary notions of independence and equality, but principles of dependence and subordination, as of children to parents, the younger to the elder, and so on. These principles are perpetually inculcated in

the Confucian writings, as well as embodied in solemn ceremonials, and in apparently trivial forms of mere etiquette. It is probably this feature of his doctrines, that has made him such a favorite with all the governments of China for many centuries past and down to this day. These principles and these forms are early instilled into young minds, and form the basis of their moral sentiments; the elucidation and enforcement of these principles and forms are the business of students, who aspire to be magistrates, or statesmen, and of the wealthy, who desire nominal rank in the country; and it is in all likelihood, owing chiefly to the influence of these principles on the national mind and conscience, that China holds together the largest associated population in the world."

It is striking, to witness the veneration paid to Koong-foo-tsze at the present day, notwithstanding a period of 2,300 years has passed away, since his death. His title "the most holy teacher of ancient time," was given to him during the Ming dynasty, and is continued by the Tartars, who now sit upon the throne. There are 1,560 temples in the empire, dedicated to his memory, and the government annually sacrifices to his manes, 6 bullocks, 27,000 pigs, 5,800 sheep, 2,800 deer, and 27,000 rabbits, making a total of 62,606 victims, in addition to which, 27,600 pieces of silk are offered at the same time. At the sacrifices at Peking, the Emperor himself does him homage, and the magistrates and all the learned throughout other parts of the land; and in all the school rooms in this vast empire, his name, inscribed on tablets, is hung up, to which, the scholars pay their daily respects after saluting the teacher, and before which, they burn incense morning and evening. Such are some of the honors paid to this ancient sage, who, undoubtedly, has influenced a larger portion of the whole human race than any other pagan philosopher.

Some of the moral maxims and advice contained in the works of Koong-foo-tsze, are most excellent. "There are three things," said he, "to beware of through life. When a man is young, let him beware of his appetites; when middle aged, of his passions; and, when old, of covetousness especially." And upon being asked if any *one word* would answer as a guide for a person's actions during life, he replied "will not the word *Shoo* serve? and explained its meaning by, "do unto others as you would they should do unto you." He said little about a future state of existence, and when questioned by one of his disciples upon the subject, recalled his attention to material things by replying, "not knowing the state of the living, how can you know the state of the dead?" and his universal maxim was, "Respect the gods, but keep them at a distance."

Owing to the number who annually try their fortunes at the literary examinations and fail to attain degrees, teachers are plenty, and although respected according to their attainments, their pay is generally small; not ordinarily exceeding ten or fifteen dollars per month in the common schools, but in private establishments it is much more. In the high schools, or colleges, the number of pupils sometimes rises to hundreds; in the common schools it varies from ten to forty. The pupils assemble at sunrise and remain till ten o'clock, when an hour is allowed for breakfast, after which their studies are resumed and continue till four or five o'clock; they are then dismissed, generally, to reassemble at early lamp-lighting to pore over their books again until nine o'clock. The master occupies an elevated seat and the boys set facing him at separate tables; there are no classes, each pupil reciting his lesson separately; all study aloud to enable the master to discover when they are engaged

with their lessons, and raising their voices to a high key make a noise which can be heard in the streets for some distance. "Severity," observes a writer in the Chinese Repository, "is highly esteemed by parents, who seem to feel only that their boys will not receive their full due; and punishments are often and severely inflicted. Neglect in arriving punctually at school, or in acquiring his lesson in a given time, together with any kind of misbehavior, renders the pupil liable to punishment, by reproof, chastisement, or expulsion."

Budhism, which took its rise in India several centuries prior to the appearance of Koong-foo-tsze and Laou-Keun in China, was at one time the prevailing religion of that country, but a fierce persecution which took place during the sixth century of our era, nearly exterminated or expelled its followers from Hindostan. It was introduced into China in A. D. 65 or 66, during the reign of Ming-ty, an Emperor of the Han dynasty, who, says Davis, "considering a certain saying of Confucius to be prophetic of some saint to be discovered in the west, sent emissaries to seek him out. On reaching India they discovered the sect of the Budhists, and brought back some of them with their idols and books to China."

The Budhists believe in a future state of existence and in the metempsycosis or transmigration of souls as a reward to the virtuous and punishment to the guilty. The paradise of Budha, as described in one of their works quoted by Medhurst, "is of yellow gold. Its gardens and palaces are all adorned with gems. It is encircled with rows of trees, and borders of network. There are lovely birds of sparkling plumage and exquisite notes. The great God, O-lo-han, the goddess of mercy, the unnumbered Budhas, the host of demi-gods, and the sages of Heaven and earth, will all be assembled in that sacred spot. But in that

kingdom there are no women, for the women who will live in that country are first changed into men. The inhabitants are produced from the lotus flower, and have pure and fragrant bodies, fair and well formed countenances, with hearts full of wisdom, and without vexation. They dress not, and yet are not cold; they dress, and are not made hot. They eat not, and are not hungry; they eat, and yet never know satiety. They are without pain and sickness, and never become old. Enjoying themselves at ease, they follow Budha, gaily frisking about without trouble. The felicity of that kingdom may be justly considered superlative, and the age of its inhabitants without measure. This is the paradise of the west, and the way to obtain it, is the most simple imaginable; depending on one sentence, O-me-to-Füh (Amidah Budha;) yet the world will not take the trouble to seek this good so easily attained; but put on their iron boots, and go in quest of another road." Such is the Heaven of Budha, and such the way to obtain it. But if their paradise is an inviting one, their hell is the abode of unspeakable misery; for the unfortunate beings who are condemned to the infernal regions are there torn in pieces, thrown upon hills of knives or into boiling cauldrons, sawn asunder, fastened to pillars of red hot brass, and otherwise tormented according to their crimes, until transformed into some of the six grades of metempsycosis again revisit the earth to do penance.

"One of the most favorite doctrines of Budha is, that all things originated in nothing, and will revert to nothing again. Hence annihilation is the summit of bliss; and *nirupan*, *nirvana*, or nonentity, the grand and ultimate anticipation of all. Contemplation and abstractness of mind, with a gradual obliteration of all sense and feeling, are considered the nearest ap-

proaches to bliss, attainable on earth; and the devotees of this system aim and effect to have no joys or sorrows, hopes or fears, sense or emotion, either of body or mind; living without looking, speaking, hearing, smelling, or feeling; yea, without eating, and without breathing, until they approach to that enviable state of perfection, annihilation. Budha is nothing, and to escape the various transmigrations, to rise above the happiness of Heaven, and to be absorbed into Budha, is to be amalgamated into nothing. Those who have attained the greatest nearness to this abstraction, are considered the most holy; and if they can manage to sustain life, without appearing to live, they are denominated present Budhas, and worshipped accordingly. The world-renouncing priest, with vacant stare and emaciated look, not deigning to regard anything in Heaven or on earth, receives divine honors from the wondering bystanders, who think him something more than mortal, because fast approaching to nonentity."

Budhism appears to be the most popular religion of the middle and lower classes, by whom it is chiefly supported. Its priests are principally from the latter, and are sometimes fugitives from justice, who, to escape the sword of the executioner, shave their heads, disguise themselves in the garb of priests, and retiring to the cells attached to the Budhist temples, elude the search of the Mandarins. But their ranks are principally filled with young men who grow up among them, being placed in the temples in childhood by their parents, who consult a fortune teller upon the birth of a son, to ascertain his destiny, and being informed by one of these oracles, that unless consecrated to Budha the child will die young, consider it useless to contend against fate, and act accordingly. Brought up in idleness, without any incentive to exertion, they

live principally by begging, their knowledge seldom extends beyond reading their prayers without understanding them, and many of those who can afford it are opium smokers.

Many of the ceremonies of the Budhist religion are similar to those of the Roman Catholics, as was noticed by the early Jesuits, who visited China to convert her to Christianity. They shave the head, practice celibacy, profess poverty, and live in secluded abodes; they use the rosary, candles, incense, holy water, bells, images and relics, in their worship; they believe in purgatory, with the possibility of praying souls out of its fires, their prayers are offered up in a strange language, their altar pieces are similar; and the very titles of their intercessors, such as 'goddess of mercy,' 'holy mother,' and 'queen of Heaven,' with the image of a virgin, having a child in her arms, holding a cross, are the same.

This religion has at times been encouraged, and at others, its devotees have been persecuted by the government. At present, it appears to be left to its own resources by those in authority, except in Thibet, where the Emperor finds it politic in governing the Tartar hordes to respect the religion of the Lamas, which if not Budhism, is closely allied to it.

The religion of Taou, or sect of Rationalists was founded by *Laou-keun*, or *Laou-tsze* a contemporary of Confucius, but the Taou or Reason itself, is said to be uncreated and to have existed from eternity, and its founder to have been an incarnation of it. The doctors of Eternal Reason speak of and explain it in a truly transcendental strain. They say—

"What is there superior to heaven, and from which heaven and earth sprang? nay, what is there superior to space and which moves in space? The great Taou is the parent of space, and space is the parent

of heaven and earth; and heaven and earth produced men and things.

"The venerable prince (Taou) arose prior to the great original, standing at the commencement of the mighty wonderful, and floating in the ocean of deep obscurity. He is spontaneous and self-existing, produced before the beginning of emptiness, commencing prior to uncaused existences, pervading all heaven and earth, whose beginning and end no years can circumscribe.

"Before heaven and earth were divided, ere the great principles of nature were distinguished, amid the ocean of vast obscurity and universal stillness, there was a spontaneous concretion, out of which came a thousand million particles of primary matter, which produced 'emptiness.' Then, after nine hundred and ninety-nine billions of Kalpas* had passed away, the thousand million particles of primary matter again concreted, and produced 'space:' after another period of equal length, the particles of primary matter again concreted, and produced 'chaos.' After chaos was settled, heaven and earth divided, and human beings were born."

"The votaries of this sect talk a great deal about virtue, and profess to promote it by abstraction from the world, and the repression of desire. They affect to despise wealth, fame and posterity; urging, that at death all these distinctions and advantages terminate, and the labor bestowed upon them is thrown away."

According to their principles, as expressed in the story of Chuâng-tsze, the principal disciple of Laou-keun, "riches, and the advantages which they bring, are but a short and agreeable dream; honors and reputation resemble a brilliant cloud, which soon van-

* A Kalpa is a Hindoo term for time denoting about one thousand ages.

ishes. The affection of those united by blood and other ties is commonly but a vain appearance; the most tender friendships may convert themselves into the bitterest strifes. Let us not wear a yoke because it is of gold; nor bear the burden of chains because they consist of jewels. Let us purify our minds, moderate our desires, and detach ourselves from worldly affection; let us above all things preserve ourselves in a state of liberty and joy, which is independent of others."

Much of their attention is taken up with the study of Alchymy; and they fancy that by the transmutation of metals, and the combination of various elements, they can produce the philosopher's stone, and the elixir of immortality. Some of them affect to have discovered an antidote against death; and when the powerful ingredients of this angelic potion sometimes produce the very effect which they wish to avoid, they say that the victims of their experiments are only gone to ramble among the genii, and enjoy that immortality above, which is not to be found below. Several of the Chinese Emperors, deceived by the fair promises of some of these alchymists, have taken the draught, and paid the penalty. One of them having procured the elixir at an immense expense, ordered it to be brought before him; when one of his officers courageously drank off the full contents of the cup, in its way from the compounder to the throne; the enraged autocrat ordered the offender to be put to death; but he coolly replied, that all their efforts to terminate his existence would be vain; as, having drunk the elixir, his immortality was secure, or the whole system was founded in error. This opened the Emperor's eyes, the minister was pardoned, and the pretender driven from court.

The followers of Taou, like the Athenians of old,

are "in all things too superstitious," while the Confucians have scarcely determined whether spirits exist or not, the advocates of eternal reason profess to have constant intercourse with, and control over the demons of the invisible world. Chang-Téen-sze, the principal of the Taou sect in China, who, like the Lama of Thibet, is supposed to be immortal, or rather whose place is supplied by a successor as soon as the old one dies, assumes an authority over Hades. He appoints and removes the deities of various districts, just as the Emperor does his officers; and no tutelary divinity can be worshipped, or is supposed capable of protecting his votaries, until the warrant goes forth under the hand and seal of this demon ruler, authorising him to exercise his functions in a given region.

From the power which this individual is supposed to possess, his handwriting is considered efficacious in expelling all noxious influences; and charms written by him are sold at a high price to those afraid of ghostly visits or unlucky accidents. In the absence of these autographs from the prince of the devils, each priest of Taou issues amulets, and large sums of money are realized by the disposal of small scraps of yellow paper, with enigmatical characters upon them. Having induced the belief, that this year's imps are not to be terrified by last year's charms, they are particularly busy every new year, in writing out fresh amulets for the people, who would not rest securely in their habitations, unless fully assured that the devil was kept away by these infallible preventatives.

Death is with them peculiarly unclean; and whenever it occurs, brings a number of evil influences into the dwelling, which are only to be expelled by the sacrifices and prayers of the priest of Taou. This is what they call cleansing the house; and, as it is attended with some expense, many prefer turning lodg-

ers and strangers in dying circumstances, out of doors, rather than have the house haunted with ghosts for years afterwards.

As it is necessary to purify houses, so it is important to preserve districts from contagion; and with this view public sacrifices are offered, to which the inhabitants generally subscribe. One of these solemnities is celebrated on the third day of the third moon, when the votaries of Taou go barefoot over ignited charcoal, by which they fancy that they triumph over the demons they dread, and please the gods they adore. On the anniversary of the birth of the "high emperor of the sombre heavens," they assemble together before the temple of this imaginary being, and having made a great fire, about fifteen or twenty feet in diameter, they go over it barefoot, preceded by the priests and bearing the gods in their arms. The previous ceremonies consist of the chanting of prayers, the ringing of bells, the sprinkling of holy water, the blowing of horns, and the brandishing of swords, with which they strike the fire in order to subdue the demon, and then dash through the devouring element. Much earnestness is manifested by those who officiate on these occasions; and they firmly believe, that if they possess a sincere mind, they will not be injured by the fire: but alas! their hearts must be very bad, as both priests and people get miserably burnt on these occasions.

The Taou sect worship a variety of idols, some of which are imaginary incarnations of eternal reason; and others rulers of the invisible world, or presiding divinities of various districts. Among the rest are "the three pure ones," who are first in dignity; the "pearly emperor and supreme ruler," the "most honorable in Heaven; the god of the north, the god of fire, with lares, and penates, genii and inferior divini-

with their lessons, and raising their voices to a high key make a noise which can be heard in the streets for some distance. "Severity," observes a writer in the Chinese Repository, "is highly esteemed by parents, who seem to feel only that their boys will not receive their full due; and punishments are often and severely inflicted. Neglect in arriving punctually at school, or in acquiring his lesson in a given time, together with any kind of misbehavior, renders the pupil liable to punishment, by reproof, chastisement, or expulsion."

Budhism, which took its rise in India several centuries prior to the appearance of Koong-foo-tsze and Laou-Keun in China, was at one time the prevailing religion of that country, but a fierce persecution which took place during the sixth century of our era, nearly exterminated or expelled its followers from Hindostan. It was introduced into China in A. D. 65 or 66, during the reign of Ming-ty, an Emperor of the Han dynasty, who, says Davis, "considering a certain saying of Confucius to be prophetic of some saint to be discovered in the west, sent emissaries to seek him out. On reaching India they discovered the sect of the Budhists, and brought back some of them with their idols and books to China."

The Budhists believe in a future state of existence and in the metempsycosis or transmigration of souls as a reward to the virtuous and punishment to the guilty. The paradise of Budha, as described in one of their works quoted by Medhurst, "is of yellow gold. Its gardens and palaces are all adorned with gems. It is encircled with rows of trees, and borders of network. There are lovely birds of sparkling plumage and exquisite notes. The great God, O-lo-han, the goddess of mercy, the unnumbered Budhas, the host of demi-gods, and the sages of Heaven and earth, will all be assembled in that sacred spot. But in that

kingdom there are no women, for the women who will live in that country are first changed into men. The inhabitants are produced from the lotus flower, and have pure and fragrant bodies, fair and well formed countenances, with hearts full of wisdom, and without vexation. They dress not, and yet are not cold; they dress, and are not made hot. They eat not, and are not hungry; they eat, and yet never know satiety. They are without pain and sickness, and never become old. Enjoying themselves at ease, they follow Budha, gaily frisking about without trouble. The felicity of that kingdom may be justly considered superlative, and the age of its inhabitants without measure. This is the paradise of the west, and the way to obtain it, is the most simple imaginable; depending on one sentence, O-me-to-Füh (Amidah Budha;) yet the world will not take the trouble to seek this good so easily attained; but put on their iron boots, and go in quest of another road." Such is the Heaven of Budha, and such the way to obtain it. But if their paradise is an inviting one, their hell is the abode of unspeakable misery; for the unfortunate beings who are condemned to the infernal regions are there torn in pieces, thrown upon hills of knives or into boiling cauldrons, sawn asunder, fastened to pillars of red hot brass, and otherwise tormented according to their crimes, until transformed into some of the six grades of metempsycosis again revisit the earth to do penance.

"One of the most favorite doctrines of Budha is, that all things originated in nothing, and will revert to nothing again. Hence annihilation is the summit of bliss; and *nirupan*, *nirvana*, or nonentity, the grand and ultimate anticipation of all. Contemplation and abstractness of mind, with a gradual obliteration of all sense and feeling, are considered the nearest ap-

they have been persecuted unto death. These persecutions were brought upon them in some instances by the Budhists and Taouists, and in others, by their own zeal bringing them in contact with the doctrines of the deified Koong-foo-tsze; but the expulsion of the Catholics from the interior of the empire is mainly attributable to disputes arising amongst the different orders of Jesuits, Dominicians, &c. They are still prohibited from entering the Celestial Empire, or disseminating their doctrines amongst the Chinese, and in 1820, a French missionary was strangled in the province of Hoópih, by order of the government. Notwithstanding the risk they run they continue to labor secretly for the maintenance of the Romish religion in China, and have missionaries and Catholic communities in many of the provinces, and even in Peking they are said to number 26,000 members under the care of two French priests. Among the Catholic missionaries, many have proved themselves men of great zeal, splendid talents, and finished scholars, and have rendered the Empire good service as astronomers and engineers.

The first Protestant missionary to China, was Dr. Morrison, who was sent out by the London Missionary Society, and arrived in China in 1807, where he remained till his death. He succeeded in translating the scriptures into Chinese, wrote several minor works on the language, and formed a copious Chinese and English dictionary. The English and American Missionaries, who have gone out since, have added to the foundation commenced by Morrison, and the works of Medhurst, Bridgman, Williams, and others, are valuable aids to the student. We believe that thus far, no Protestant missionary has penetrated into the interior; but confined as they are to the borders of the Empire, they have been diligent in founding schools,

hospitals, and printing presses, and in publishing and disseminating the gospel and tracts among its myriads of idolaters. Their works are sent into the interior by every opportunity, and in this respect, the hospitals are of great assistance, as many of the patients, hearing of the wonderful cures performed by Dr. Parker, at Canton, and the medical missionaries at other places, come from a great distance for relief, and the wants of the soul and body are administered to at the same time.

The coffin seen here, which may seem to the visitor to be very large, is one rather under the ordinary size. Some of them are made of immense slabs of sandal, or other foreign odoriferous wood, and cost large sums. It is said that Houqua's coffin cost one thousand dollars, and that it is not unusual for the rich to pay this price. In these large boxes, made air tight with chunam and varnished inside and out, the remains of the wealthy are often kept above ground many years, awaiting the decision of the geomancers, concerning the fortunate day and place of interment, which is supposed to have a great influence upon the future fortunes of the family. Water and white ants are the two things principally to be avoided in the selection of a place of burial; and as the Chinese do not allow interments in cities and villages, the burial grounds generally occupy barren hills, which are covered with tombs similar to the one seen here. All of them are in the exact form of the ω, (*omega*) and, as Davis remarks, if taken in the sense of "the end," it is an odd accidental coincidence. To perform "the rites at the *hills*" is synonymous with "the *tombs* in Chinese," so universally are elevated spots of ground, selected for cemeteries.

According to the Chinese Repository, "when a Chinese is at the point of death, his friends put a piece

of silver to his mouth, and carefully cover his nose and ears, superstitious practises calculated to aggravate his disease and hasten his death. Scarcely is he dead, when they make a hole in the top of the house, in order to allow the spirits which have escaped from his body, greater facility of exit, and then hasten to bring the priests to commence their prayers. When they come, they at first set up the tablet of the departed soul by the side of the coffin, at the foot of which is a table loaded with meat, lamps, and perfumes. All those who come to condole with the mourners, and to assist at the funeral, enter the hall where the corpse is placed and prostrate themselves before the table. Out of the house, suspended upon bamboos, numerous burning papers upon which figures are traced, are seen fluttering in the breeze. While the priests are reciting their prayers, (which is generally during several days,) beating time as they say them, none of the viands are eaten. The priests from time to time, call upon all to weep, and thereupon relatives and visitors approach the corpse, and nothing is heard but sobs and groans. Amid these preliminaries to the funeral repast, if a new comer arrives, and proceeds to weep over the corpse, all the rest must join with him. Meantime, the priests, by force of their prayers make a breach in the nether world, for the escape of the departed spirit. It always goes there on leaving the body, and they know in what part of Tartarus it is detained, and what it suffers. The soul, when once out of hell, has to pass over a bridge, built across a river of blood, filled with serpents, and other venomous creatures. This passage is dangerous, because that upon the bridge there are devils lying in wait to throw it into the accursed stream. But at length the soul passes over, and the priests give it a letter of recommendation to one of

the ministers of Budha, who will procure it a reception into the western heavens. According to the doctrine of the priests, every man has three souls; the first comes to live in the body in some of the forms of transmigration; the second goes to Hades; and the third resides in the tablet, which has been prepared for it."

On the expiration of twenty-one days the funeral procession generally takes place, the tablet being conveyed in a gilded sedan, or pavilion, with incense and offerings before it, and accompanied by music resembling the Scottish bag-pipe, with the continual repetition of three successive strokes on a sort of drum. The relations of both sexes follow, clad in such suits of coarse, brown grass cloth, and strips of the same material, as are seen in this case. The coffin is carried by four men, or oftener by eight on account of its weight, and is preceded by one or two who go before the procession, and throw pieces of paper in the road, to purchase a free passage for the corpse, for fear that it should be stopped by spirits. When they reach the place of sepulture, which has been inspected and pronounced good, they bury the dead under a discharge of rockets and crackers. "After the interment, the tablet of the deceased is brought back in procession, and, if the family be rich, it is placed in the hall of ancestors; if poor in some part of the house, with incense before it." In any case a feast is made in memory and honor of the deceased, at which everybody is admitted, and if the family are in easy circumstances, it is a good windfall to the poor of the neighborhood who all assemble on the occasion. "The original and strict period of mourning (according to the ritual) is three years for a parent, but this is commonly reduced in practice to thrice nine, or twenty-seven months, during which an officer of the highest

rank must retire to his house, unless under a particular dispensation from the Emperor. The full period of three years must elapse before children can marry subsequent to the death of their parents. During the period of mourning, the ornamental ball, denoting rank, is taken from the cap, as well as the tuft of crimson silk which falls over the latter. As the Chinese shave their heads, the neglect and desolation of mourning are indicated by letting the hair grow; for the same reason that some nations, who wear their hair long, shave it during that period. On the death of the Emperor, the same observances are kept by his hundreds of millions of subjects, as on the death of the parents of each individual; the whole Empire remains unshaven for the space of one hundred days, while the period of mourning apparel lasts longer and all officers of government take the ball and crimson silk from their caps.

CASE V.

Chinaman smoking opium.
Lady; wife of the former.
Female attendant with tea.
Couch, tables, chairs, tea poys, book case, &c., made of bamboo. Paintings on the wall. Lanterns suspended from the ceiling. Door screen embroidered with gold.

The room in which these figures are placed is enclosed with a species of bamboo work, of a light and tasty fashion, much admired by the Chinese, who construct entire houses in this manner to ornament

their grounds, and as cool retreats to retire to in the heat of the summer. The furniture is made entirely of bamboo, as well as the frames of the lanterns, and serve to exhibit some of the innumerable uses to which this plant is applied in China, and the ingenuity and taste displayed in its manufacture.

The male figure here represents a person in easy circumstances, who is somewhat advanced in this slavish habit, reclining upon a couch with the pipe to his mouth; and a tray, containing the prepared opium in a small porcelain box, the opium lamp with its peculiar glass shade, and the small implements necessary to apply the opium to the pipe and to clean the latter when requisite. The posture in which this figure is seen is that in which all opium smokers indulge, and the pipe from its peculiar construction is confined entirely to opium smoking. A person never having seen this instrument used would be puzzled to know how to apply the opium; it is as follows:—a quantity of the prepared opium, (which looks like very thick molasses) about the size of a small pea, is taken upon the point of a steel instrument and held over the flame of a lamp, where it is kept turning during a few seconds, it is then applied to the small aperture in the top of the large earthern bowl of the pipe to which it attaches itself and the point of the instrument, after being pushed into the hole and turned round to detach it from the opium, is drawn out. It is now ready for smoking, and the person pressing the end of the thick stem of the pipe against the partially opened lips, and holding the opium on the bowl over the light, inspires deeply; the smoke passes into the lungs and being retained as long as the person can hold his breath comfortably, is respired in a dense white cloud through the nostrils

After a a few whiffs a new supply of opium is necessary.

The wife of the opium smoker is here seated near him upon the couch with the tobacco pipe in her hand, and is about taking a cup of tea. Some of the daughters of Han are said to be addicted to the use of opium as well as the sons; but the proportion of the former to the latter is probably as that of females with us who drink ardent spirits compared to the males.

The female servant in this case varies but little from those in the cases already described.

The bamboo (*Bambusa arundinacca*) is indigenous in all the southern countries of Asia, in the greater part of China, and in the West Indies. By long cultivation and care, it has become sufficiently hardy to grow as far north as Peking, which is in nearly the same parallel with New York. The bamboo is called by the Chinese "*Chuh*," and the long period during which they have cultivated it, and the desire to procure new and singular kinds for the gardens of the wealthy, have produced many varieties. A Chinese botanist, in treating on this plant, observed in the beginning of his book, that he could not undertake so much as to name all the varieties, and would therefore confine himself to a consideration of sixty-three of the principal!

"The usual height of the bamboo is between 40 and 50 feet, but they sometimes reach 60 or 70. The diameter varies from that of pipe stem to seven and eight inches. The color of the outside is not always yellow, but has been made to vary into chestnut, black, &c. The black bamboo is a favorite in the parterres and gardens of the rich. The process by which the color has been changed, from its natural yellow to a black, is unknown, except in China.

"The bamboo is so useful to the Chinese and their

partiality for it is so great, that it may justly be called their national plant. The many purposes to which they apply it are truly surprising. They press it into use on the water and on the land. In literature and confectionary; as well as in navigation and clothing, this useful plant is found necessary. Its services are required in building the house and clothing its inmates; and it is indispensable in the school-room and the police office. To the agriculturist, the carpenter, and the seaman, this plants serves many useful purposes. The young and tender shoots of the bamboo are used as a vegetable for the table in different ways; if cut as soon as they appear above the ground, they are almost as tender and delicate as asparagus. They are white and palatable, and when in this state are used as pickles, as greens, as a sweetmeat, and as a medicine. The fondness for these young shoots is so general, that they are made articles of commerce, and are sent to the capital and all parts of the empire. They often form a part in the feasts of the rich, they constitute an important article of diet for the priests, and all classes use the pickle as a relish with rice and other vegetable dishes.

"The manufacture of paper consumes great quantities of this plant, but the paper made from it is unfit for writing upon with a pen and is of a yellow color.

"The roots of the bamboo are employed by the Chinese in making grotesque images; the gnarled and crooked pieces, are wrought with the aid of a little fancy, into the shapes of men, animals, &c. The divisions of the joints being taken out, the tube forms excellent water pipes, defended from injury if laid under ground, by the hard exterior. Those which are very straight have been used for astronomical instruments. Vessels for holding water, buckets and measures of capacity, are made of those joints which are

Uses of the Bamboo, continued.

of sufficient diameter. A large hollow piece is tied to the backs of children living in boats, which buoys them up till aid arrives, if they chance to fall overboard. The lightness of the bamboo compared with its length and diameter, fits it admirably for tracking poles, for supporters of the mat sails of the Chinese, for roofs, and for poles on which to carry burdens. A frame of four bamboos is made, which the Chinese sailors use as a life preserver at sea.

"The manufacture of chairs, stools, tables and boxes from the bamboo gives employment to many laborers. Fences are usually constructed of it, and the minor uses of the poles are almost innumerable. Mats of different degrees of fineness are manufactured from the long internodes. A cheap covering for boats, houses and sheds is made of the wide slips of this plant. Ropes are also made from the small twigs, but they are not adapted to long use. The simple instruments of the farmer are made from the bamboo and the leaves are used to thatch the houses of the poor, manure the soil, line the chests of tea and by sewing them together in one direction, a rain cloak is made, off which the water runs as from a roof. Hats and umbrellas are made of bamboo to a great amount. Lampwicks are made of the pith of the young plants, which are, however, ill adapted to that use. The handles of the writing pencils, arrows, pikes and spears, and also scaffolds and baskets are formed of different parts. In ancient times, before the discovery of paper, the large bamboos were split and flattened by means of water and heat, and the sides attached to each other by wires; in this state, they were used instead of scrolls and books. The cuticle is of sufficient hardness to produce fire by friction. Much skill and taste is shown in its manufacture into fans, which are an indispensable article to

every Chinese; and the work sometimes bestowed upon a single one is sufficient to give employment to a laborer for weeks. The tubes of tobacco pipes are almost universally made of the bamboo; as are also a great portion of walking canes which are exported to western countries. Finally, the bamboo is used by the government of China as one of the most efficient means of maintaining order and enforcing obedience. It is applied to the backs of offenders in cases of small delinquency, and different sizes of the plants are adapted to the several grades of crime."

According to the Chinese Repository, "the use of opium can be traced to an earlier date than that of alcohol, which has been known as an intoxicating drink for upwards of nine hundred years. The Grecians appear to have been acquainted with the soporific powers of opium; and as a medicine it has been employed for many centuries by all civilized countries. It was introduced into the Materia Medica, more than two hundred years before the Christian era."

The operation of opium upon the constitution, greatly depends, like that of alcohol upon the quantity and frequency of its being administered; the age, temperament, and habits of the individual, and the climate of the country in which he resides. Men of strong constitutions using the drug in moderation, like a similar class amongst us who indulge in strong drink may enjoy health and attain a good old age, but the number of such cases in the aggregate is small, and amongst the mass, when the excitement obtained by the use of a little begins to diminish, the dose is imperceptibly increased until the victims, to whose comfort it has become essential, finding their resolutions too weak to overcome the habit, shut their eyes to the future, and stifling their bitter reflections with the

opium pipe, rush headlong to deeper misery and eventual destruction.

"A disposition to smoke this fascinating drug commences frequently in early life, particularly when the person has friends addicted to the practice. He is induced, at the onset, to try it from curiosity or persuasion, or because it is fashionable. At first he smokes very seldom, and perhaps not more than two or three pipes at a time. Gradually, either from a false taste being acquired, or a desire for a renewal of the pleasure it imparts, the pipe becomes a more frequent companion, and generally in the course of a year or two it is in daily use. The quantity of extract at first smoked may be about five or six grains, which is equal to three or four pipes. Very soon this is increased to twelve grains a day, six at night and six in the morning. By and by it is increased to eighteen; and from that to twenty-five and thirty; and if circumstances permit, and the appetite for it is strong, it is gradually increased to from sixty to one hundred and twenty grains, which is about the average amount; for though the greater number use less, many cases have been known of from two hundred to four hundred and sixty grains being smoked daily."

A more seductive luxury than opium cannot exist. It does not intoxicate, as is generally supposed, raising the animal spirits to a high pitch, like fermented liquors, for a short time, and then leaving the individual in a proportionably depressed state; but on the contrary, it is asserted by Chinese smokers, supported by the confessions of De Quincy, the English opium eater, and others, that its effects never approach intoxication, that it calms the feelings, and imparts a sense of inexpressible, quiet enjoyment, which is kept up for hours, and to renew which, and not to escape from a depressed stage, which never follows its pleas-

ant effects, the pipe is appealed to again. Its narcotic properties begin to appear as soon as the others diminish, and after passing the hours of the night in quiet slumber, acccompanied by the most delightful dreams, the person rises in the morning as refreshed and vigorous as if no opium had been used. These are its effects for several years, during which the habit becomes fixed and the dose is increased, in proportion as its effect upon the system diminishes, until a reaction gradually takes place. The enjoyment, which has been on the decrease for some time, now ceases entirely, the whole system has become deranged, the members of the body refuse to perform their functions without the aid of opium, and the poor victim finds himself too late, a slave to the drug, which he is now obliged to use to escape the most terrible and indescribable tortures both of body and mind.

The late Emperor, Keaking, early perceived the danger to which his subjects were exposed, and in 1796 interdicted the introduction of opium by a law, making those found guilty of smuggling and selling it liable to banishment and death, and the smokers subject to the bamboo and cangue. This law, as amended by Taou-Kwang, was made still more rigorous, and Mandarins and their subordinates infringing it, were decreed to suffer one degree more severely than private individuals.

But all the efforts of the Emperor to stop the progress of the drug were unavailing against the enormous bribes the smugglers could afford to pay; and the profits of the trade were known to be so great, that the fast sailing boats, kept filled with men and arms by the government, for the suppression of the traffic, were used in many instances by the Mandarins having charge of them as a means of monopolizing it.

The Emperor, exasperated on finding himself foiled in his laudable endeavors to stop the growing evil, and determined to leave no means untried to arrest it, sent Lin, an officer in whom he could confide, to Canton, invested with extraordinary powers to carry out his measures. He arrived in Canton, in March, 1839, and by stopping all trade, and threatening, and forcibly detaining the foreigners residing at Canton, together with the British superintendent of trade, Capt. Elliot, who went up there to get his countrymen released, he compelled the surrender of all the opium then in port, amounting to 20,283 chests, which he destroyed at the Bogue (mouth of Canton river,) in June, according to the Emperor's orders.

After the delivery of the opium, the foreigners were obliged to give a bond not to engage in the opium trade in future, sixteen of their number were banished, by an edict, from the Celestial Empire; the opium vessels were ordered to leave the Chinese waters, and the regular traders to enter the port or leave also. The opium trade being continued on the coast, the English felt insecure, and refusing to enter the port as required, Lin, by a course of severe measures, undertook to drive them from his master's dominions. This brought on the war, during which the Son of Heaven issued repeated orders for "the extermination of the rebellious English;" for rebellious tributaries they were considered by the Chinese, having sent tribute (as the presents of Lords MacCartney and Amherst were called) to the Imperial Court. But "the rebellious English" were not much alarmed, and collecting a force upon the coast of China, they destroyed or dispersed the redoubtable army and navy of the Emperor wherever they met them. In fact the Chinese appear at first to have been entirely unprepared, except at the south, to show any effectual resistance to

the attack of Europeans, and the whole of their defences seem to have been incapable of arresting the progress of a mere handful of British soldiers.

For about three years they measured their strength, without avail, against European arms and discipline, and several times, when the English humanely consented to treat, the Chinese, who, it afterwards appeared, only wished to gain time, violated their agreements; until, becoming wearied with the bad faith of the Chinese high officers, the English took the City of Canton, (which was immediately ransomed for $6,000,000 and some other considerations,) and sending an expedition to the north took several important cities on the coast, entered the Yang-tsz-kiang (Child of the Ocean) took Shanghai, and proceeding up the river to the city of Chinkiáng took possession of that place and blockaded the Imperial Canal. Continuing onwards, they soon appeared before the walls of Nanking, the ancient capital of the Empire, and were ready to attack that city when the imperial commissioners, Keying and Ilipú sued for peace, and after several friendly conferences with the English plenipotentiary, Sir Henry Pottinger, a treaty of peace was formally signed on the 29th of August, 1842, by which the Chinese agreed to pay $21,000,000 indemnity, for the expenses of the English during the war, to open the ports of Slanghai, Ningpo, Fuchau, and Amoy, to all nations, and to cede the island of Hong Kong to Great Britain.

Thus was the war between China and Great Britain ended, which began by the determined means pursued by the Emperor to put a stop to the opium trade in his dominions. The result has proved that he is powerless in this respect; and since the English government virtually refuse to put an end to the evil, by continuing the growth of opium in their East India

possessions for the China market, the cure can only be effected by some great moral action amongst the Chinese people similar to that of the temperance cause in our own country and others.

CASE VI.

Chinese Singing Case; such as are seen in the business streets of the cities during the season of thanksgiving to the gods of the elements, wealth, &c., for their protection and assistance during the previous year. The figures, &c., on the pannels are all beautifully made of various colored silk crapes, worked in relief.

In the autumn of every year, the shopkeepers in each of the streets of Canton, subscribe according to their means to illuminate and otherwise adorn their respective streets, as a means of propitiating the gods and thanking them for protecting their houses and property from the ravages of the elements and prospering their business during the preceding year. Interspersed among glass chandeliers, which are suspended overhead in the centre of the streets, are groups of small figures representing scenes in Chinese plays, and at intervals are hollow pyramids, resting upon the houses on each side of the way, their interiors covered with thin looking glass and foils of various colors, which reflect the light from huudreds of tapers suspended within, and present to the spectators below, a gorgeous and dazzling appearance. Here and there along the sides of the streets, cases like the one seen here, are fitted up in the entrances to crossways, in vacant places, or shops, in which

musicians and singers contribute their part to the entertainment. These illuminations are kept up during several nights in a street, according to the amount subscribed by the residents, and are then transferred to another.

CASE VII.

Merchant.
Parsee purchaser, in the peculiar dress of his countrymen.
Clerk.
Coolie, setting the table.
Beggar soliciting charity.

This case is a facsimile of a handsome mercantile establishment in the city of Canton, where such large and beautiful frames, as the one over the shelves at the back of the case, paintings of Jos', incense vessels, &c., are only seen in the large stores and hongs; but the shrine to the god of wealth at the door and some representation of a deity inside are met with in the smallest establishments.

The merchant seated behind his counter with his "*Soong-poon*," or counting board beside him, entering the orders given by the Parsee; the clerk about taking down a piece of goods pointed out by the purchaser; the coolie preparing a meal in the front part of the store, as is customary in Chinese shops; and the beggar at the door in the act of beating a small gong to call attention to his needy situation, completes a scene, many counterparts of which, are daily met with at Canton.

The Chinese are good merchants. They are sys-

tematic, obliging to customers, and indefatigable in the pursuit of money. The word of the large dealers is entirely to be depended upon, and the Hong merchants are noted for their honor in mercantile transactions. So much cannot be said of the generality of small traders, with whom foreigners come in contact, who are as great rogues as can be found anywhere, and most of them will ask four or five times as much for an article as they expect to get, and by their well feigned surprise if an attempt is made to beat them down often impose upon strangers. The English language is most barbarously used in China, and conversations like the following daily take place in old and new China streets, which are near the factories, or foreign residences, and are filled with small shops which depend upon foreigners for support. A person sauntering along one of these thoroughfares, is accosted by some shopkeeper on the lookout, with with "*chin chin! wanchy some littey chow chow ting to-day?*" If an undecided answer is given, this question is followed by, "*walk in take ches gentlemen?*" At the same time receding into the shop; where, if he is followed, he continues: "*jus now what ting wanchy?*" The person, if he understands *the language*, perhaps answers, "no sabby true. Can see, can sabby," and begins looking about. While he is doing this, the shopkeeper is not idle. "*You missy wat name?*" "My name is Jones." "*Au! Missy Yones! My tinkey you lib Missy Wetmau house.*" "No! I live Suey hong number two." "*Au! you lib Missy Fauk's house. My sobby he velly plopper; Missy Fauks my number one good flend, hab gib my ple-enty pidgeon. My tinkey you Olo Canton Missy Yones.*" "Yes: have come Canton side one time before." "*Jus now hab got noos?*" "No. What's the price of this fan?" "*Au! dat hab numbar one Nankin ting; two dollars plum cashy hab true price.*" "I'll give you half a dollar."

"*Half dollar! Hy-yah! how can? Maskee one dollar haf.*" "No. I won't give you but half a dollar." "*Hy-yah! numbar one thing half dollar! no ca-an! maskee one dollar.*" "No. Half dollar." "*Jus-now-no-can Ketchy any-plofit! Maskee! hab litty pidgeon, half dollar can do: no ye wanchy chesaman? hab got numbar one.*" "No. Here take pay for the fan out of this dollar." "*Hy-yah! dis hab Kow chin! mus loosy too muchy, no got chop dolla?*" No. S'pose no can take that, can keep the fan." "*Maskee! bumby spose wanchy Ketchy cargo pidgeon, my chin chinney you too muchy take care my.*" And the universal chin chin accompanies the departure of the visitor.

The Spanish or Portuguese word "sa-be," or the French "savez," is used instead of the English words know and understand; and maskee, for no matter, or I don't care. Pidgeon, is the common Chinese pronunciation of business; but those who try to speak correctly call it pidgeoness. "Hy-yah," is the Chinese exclamation of surprise, and chin chin, means good morning, how do you do? thank you, &c. The other words will probably be recognized. The Chinese have a whimsical preference for some Spanish dollars over others. They divide them into old head, new head, and Kowchin, dollars. The first bear the head of Carolus, with the stamp of some particular mint and always command a premium, while new heads, (just like the others except the mint stamps,) and Kowchin, (those bearing the head of Ferdinand,) together with North and South American dollars are at a considerable discount.

The Parsees are those descendants of the ancient Guebers or worshippers of fire, who, driven out of Persia on account of their religion, by the usurper Caliph Omar, sought refuge in Hindostan. After the English obtained possession of Bombay, many Parsees

Parsees in China, continued.

came to that place, and thence went to Calcutta, Madras, China, &c. The religion of the Parsees is called Muzdyesné, or Yezdaprust, meaning worshipper of God. By foreigners it has been contracted and and called Magi. They worship one supreme being, whom they call the eternal spirit, or Yerd. The sun, moon, and planets they believe to be peopled with rational beings, acknowledge light as the primitive cause of good, darkness as that of evil, and worship fire, (as it is said,) from which they have received their name. But they themselves say, that they do not worship fire, but only find in it an image of the incomprehensible God, on which account they offer up their prayers before a fire, and maintain one uninterruptedly burning on holy places, which their prophet Zoroaster (so called by the Greeks, meaning the living star,) they say, kindled thousands of years ago. Their religion requires them to say their prayers five times a day. They do not allow other sects to join them and are strict in their observances. If any culinary vessel be touched by one of another caste, it must be thrice washed to purify it; and if it chance to be a mineral substance it can never again be considered pure. Their laws do not admit of polygamy and are peculiar in the disposal of the dead, who are not buried but exposed, in large buildings made for the purpose without roofs, to be devoured by vultures and other ravenous birds. The number of the followers of Zoroaster in Persia is supposed to be 200,000. The number in India is about 50,000. Almost all those residing under the British government are merchants, or servants of merchants. There are no tailors, barbers, &c., among them, and they are dependent upon others for the production of almost all the necessaries of life. The few in China are principally natives of Bombay, and like most of the other foreigners, look

forward to the accumulation of a competency to return home with.

Chinese merchants live in their stores and visit their families, who reside in a private part of the town, daily or weekly as business will admit. They generally eat but two meals a day. One about 10, A. M., and the other about 5, P. M. At each of which it is calculated one person eats about two thirds of a pound of rice, but as there is a little variety upon the table, consisting of cakes and sweetmeats, the two meals cost the same as the three eaten by mechanics; that is ten cents per diem for each individual. The table dishes, &c., which the coolie is setting out, are such as are commonly used. It will probably be noticed, that there is nothing upon the table resembling knives and forks. These are not used by the Chinese at table. The little sticks, at the sides of the bowls, called chop sticks, are used instead, and the facility with which they shovel rice into their mouths, and fish small pieces of meat, &c., out of their stews with them, is truly astonishing.

The number of beggars at Macao and Canton, and their pitiable condition, arrests the attention of every new comer. It is said that they congregate at these places from all parts of the country, and that at Canton the number of the most wretched class exceeds 5,000. The blind are very numerous and generally go about in parties. They enter a store wherever they hear the voice of a purchaser and set up such a horrid noise with their small gongs, bamboos, and mournful singing that the shopkeepers are generally glad to give them the customary sum of one cash to get rid of them and the vermin with which they are covered. Cutaneous affections are very common amongst the Chinese, who appear to be ignorant of the efficacy in such cases of sulphur, and other simple remedies.

Leprosy. Figures, &c., in case VIII.

But the most pitiable objects are those afflicted with leprosy, which the Chinese consider incurable and contagious, and a person found to have it is immediately deserted by his friends and relations. This disease appears to be confined to the southwestern provinces, and is supposed to be owing to the humidity of the atmosphere. In Canton there is a government lazar house, appropriated to lepers, and in addition a part of the city is appropriated to them, but the poorest are allowed to roam about the streets to the great annoyance of shopkeepers and passers by, from whom they solicit alms.

CASE VIII.

Lady, wife of a wealthy Chinaman.
Young lady, friend of the former, preparing to smoke.
Handmaid playing upon the "Pei-pa," a species of guitar.
Maidservant lighting the young lady's pipe.
Small boy, son of the first lady.
do. younger son of the first lady.
A large and beautiful Screen made of paintings on glass; chairs and tables made of king wood with variegated marble tops, superbly embroidered door Screen, vase containing a peacock feather fan of 200 eyes, fruit upon the table, scrolls on the wall, lanterns suspended from the ceiling, &c., &c.

This case, or rather room, is a perfect facsimile of an apartment in a wealthy Chinaman's dwelling. The richly carved, painted and gilded work, of which it is formed, together with the furniture within are in

peculiar Chinese taste, and entirely the productions of the Celestial Empire.

Here the visitor is introduced into a Chinaman's sanctum sanctorum; the female apartments, where Asiatic jealousy will not allow his most intimate friends to enter; nay, the door is even closed against his own father, and undutiful sons sometimes flee to the "fragrant apartments" for protection against the wrath of an offended parent.

The mother is playing with her children, the eldest of whom is threatening to throw a lichi at the visitor, whilst the youngest is trying to get a peach, held, inadvertently by the mother, too high for his little hands to reach. This is one of the most life-like scenes in the collection. The countenance of the principal figure bears the indescribable expression of a mother strongly impressed upon it, and the children with their little heads shaved, leaving only two small tufts of hair done up in a fanciful manner on each side, are also true to the life; they are both boys, which are the pride of a Chinaman's heart, for they will perpetuate the family name, may become great men in their native land to reflect honor on their parents, either alive or dead, and after they have passed away, will sacrifice to their manes and those of their ancestors.

The young lady is preparing to smoke a Chinese hookah; she is dressed in pink and green, (the colors peculiar to ladies,) her hair is decked with flowers, of which the Chinese are very fond, "the golden lilies" peep out from beneath her dress, and on the whole she is a fair specimen of a Chinese beauty, who, as they poetically express it, has "cheeks red as the almond flower, mouth like the peach's bloom, waist slender as the willow leaf, eyes bright as autumnal ripples, and footsteps like the flowers of the water lily." Although about to indulge in a luxury which would

not be considered much of an attraction with us, she is doing nothing contrary to the usages of her country where both sexes contract the habit of smoking, with pipes of various construction, when quite young. The only segars they have are small paper ones, which are not much used by the better classes. Snuff appears to be monopolized by the men, and one of the indispensable articles suspended at the waist of a gentleman is a snuff bottle, some of which, elaborately carved from "yu" or jade stone, cost several hundred dollars apiece. The snuff is taken out of the bottle with a small spoon attached to the stopper, laid upon the back of the left hand thumb, and conveyed by it to the olfactories.

The female, with feet of the natural size, playing upon the "*pei-pa*," or guitar, is a handmaid, some of whom are children of the poorer classes, and others, those who are in infancy left by their unnatural parents to perish in the streets if unnoticed by the passers by, but if of good personal appearance, are taken up by those making it a business, taught numerous accomplishments, such as embroidery, music and painting, and when old enough, sold as handmaids or personal attendants to the wealthy.

The servant maid, attending upon the young lady is dressed in clothes suitable to her class, which, while not expensive, are at the same time neat and serviceable, but her hair is cut and left to hang down in the unbecoming manner of all young girls, not of marriageable age in China.

The large glass screen, upon the long table, is one of the finest specimens of Chinese painting on glass and will bear the closest inspection. The painting represents the branches of a numerous family, paying their annual respects to the oldests surviving members. This is an ancient custom with the Chinese, and is

observed by the Emperor, who, upon these occasions, performs the "Kotow" (kneels and knocks his head upon the ground) before his mother.

The furniture of this apartment, which is rich and massive, is arranged in Chinese style; the sides of the room being occupied with rows of heavy arm chairs and tea poys, which are not intended to be moved about the apartment as ours are. Several of the chairs have landscape marble inserted in the backs, having trees and birds upon it. The finest specimens of this kind are rare and expensive, as only the natural colors of the stone are used. They are made by taking a slab of white marble having dark veins below the surface, and with much labor, rubbing down the exterior until spots appear where they are wanted, to form such rude representations of natural objects as the stone admits of.

The universal use of tobacco renders the "tom-to's" or spittoons seen in a Chinese room in such profusion necessary, and in the construction and ornamenting of these, considerable taste is displayed as the visitor will observe.

The embroidered hanging door screens in this and the bamboo case are of rare beauty, and such as are seldom seen, even in China, where these articles are used in the interior of dwellings instead of doors. The peacock feather fan in the vase is an article of ornament and is not intended for use, and the fruits upon the table are such as are commonly seen in the markets at Canton, consisting of oranges, lichis, pomegranates, "sam leen," &c. The scrolls on the wall are a kind of ornament much prized by the Chinese. They are generally choice extracts of moral sentences from the works of the ancient sages made by some esteemed friend. Those selected by old persons are valued the highest.

The lanterns suspended from the ceiling in this room are very unique. They are made of stained horn, and represent lions and birds.

The Chinese law does not admit of polygamy, as is erroneously supposed by many, although it does of concubinage. "A Chinese can have but one 'Tsy' or wife, properly so called, who is distinguished by a title, espoused with numerous ceremonies, and chosen from a rank of life totally different from his 'Tsü' or handmaids, of whom he may have as many as he pleases, and though the offspring of the latter possess many of the rights of legitimacy (ranking however after the children of the wife) this circumstance makes but little difference as to the truth of the position. In fact the wife is of equal rank with the husband by birth, is espoused with regular marriage ceremonies, possessing moreover certain legal rights, such as they are; while the handmaid is bought for money and received into the house nearly like any other domestic." The 'Tsy' and the 'Tsü' stand to each other in very much the same relation as the Sarah and Hagar of the Old Testament.

If a person has *sons* by his wife it is considered derogatory to take a handmaid, but if he has not, it is of course allowable, and some of the Chinese have many. Pwan-tin-qua, a Mandarin, well known to foreigners at Canton, has thirteen, and a former linguist at the same place had nineteen. According to Mr. Lay, "the dwelling together of wife and concubine, under the same roof, does not produce that unhappiness that our feelings might teach us to imagine. The sole proprietorship of a husband's attachments does not enter into the calculations of the former, so that she yields to the obtrusion of a rival without repining; and the latter is content to find herself in a circle much above her birth and parentage. When Chinese

ladies are appealed to, they allege that there is nothing objectionable in the practice. Wife and concubine mix together without any symptoms of jealousy and contend that neither one nor the other has any right to complain, so long as the husband is impartial and loves them both alike.

At home or abroad, in holiday robes or in plain clothing, the heart of a Chinese female seems to be at all times ready to overflow with mirth and good humor. Ill usage or misfortune may make her sad for a while, but the smallest efforts to soothe or amuse on the part of one whom she values, drives away all her heaviness. Confucian philosophy has done its best to unfit a Chinese for the possession of such an heritage, by assigning to woman nothing but the privilege of drudging for her lord. Those well chosen terms of esteem and preference with which we are wont to address females, and the countless variety of polite offices which we perform as matters of course, find no place either in the written or unwritten laws of Chinese society. Native poetry and romance descant upon the accomplishments of the lover and the charms of his mistress, and in beautiful terms and imagery eulogize the bliss of chaste and well requited love. But these sentiments seem to be confined to the poet, whose imagination, guided by the promptings of his heart and the refinement of his understanding, portrays what ought to be, but what seldom happens. It is hard to conceive how a man can behold the object of his best affections, and exhibit no desire to show her any marks of regard, especially when his heart has been softened by education, and no external circumstance interferes with the display of his feelings. Whenever the light of heaven-born Christianity shall dawn upon this people, and begin to dissipate the mists of a diabolical system of ethics, which

has so long brooded over the land, one of the first evidences of its presence will be a restoration of fair woman to all her rights and privileges; she will then be regarded as she ought to be, "the glory of the man," and a Chinese will then behold a paradise yielding flowers to embellish his feasts, to adorn the friendly board, to refine, ennoble and rejoice his own heart.

"The birth of a female is a matter of grief in China. The father and mother, who had ardently hoped in the unborn babe, to embrace a son, feel disappointed at the sight of a wretched daughter. Many vows and offerings are made before their idols, in order to propitiate their favor and secure the birth of a son. The mercy of the compassionate *Kwanyin* especially, is implored to obtain this precious gift; but after they have spent large sums of money in this pious work, the inxorable goddess fills the house with mourning at the birth of a daughter. "Anciently," says *Pan-Hwuypan*, (a Chinese authoress,) "the female infant was thrown upon some old rags by the side of the mother's bed, and for three days was scarcely spoken or thought of. At the end of that time it was carried to a temple by the father, accompanied by attendants with brick and tiles in their hands." "The bricks and tiles," says *Pan-Hwuypan* in her comment on these facts, "signify the contempt and suffering which are to be her companions and her portion. Bricks are of no use except to form enclosures, and to be trodden under foot; and tiles are useless except when they are exposed to the injuries of the air." At the present day as well as anciently, the female infant is not unfrequently an object of disgust to its parents, and of contempt to all the inmates of the family. If a Chinese is asked how many children he has, he gives the number of sons; the daughters stand as

cyphers in the list of his blessings. "Infanticide of females is not unknown among the Chinese, and they are far from regarding this crime with the horror it deserves. "It is only a female," is the answer generally given when they are reproved for it."

The daughters of the wealthy receive something of an education, those of the middling and poorer classes generally none at all.

"The mistress of a family, among the affluent, has four waiting maids; the older ones to take care of her clothes, and to attend on her when eating; the younger ones to follow her when she goes out, to hand her tea and tobacco, to fan her, &c. These waiting maids are not unfrequently slaves, whom she has purchased for herself. Besides these she hires several housemaids; (as) one to dress her hair, one to cook her food, one to wash her clothes, and one to follow her when she goes abroad.

"The master of the family usually has four personal servants; two grown men, who wait upon him at meals, take care of his clothes, and attend to all such matters; and two younger persons, to follow him when he goes abroad, to carry his pipe, to fan him, and to present his cards. He has also four domestics; the older carry water, and go to the bazaars; the younger sweep the floors, light the lamps, and wipe the chairs and tables."

CASE IX.

Itinerant barber exercising his avocation.
Person being shaved.
Fortune teller, with table, &c.
Street doctor and medicines.
do. broker with counter, &c.
Large map of China at the back of the case, made by the Chinese, from the surveys of the early Jesuit missionaries. The disproportionate size of the rivers, which the visitor will undoubtedly notice, is a fault common to all Chinese maps. There are also a number of bamboo hats, worn by the lower classes, on the wall.

"The number of itinerant workmen of one kind or another, which line the sides of the streets, or occupy the areas before public building in Chinese towns, is a remarkable feature. Fruiterers, pastrymen, cook-stalls, venders of gimcracks, and wayside shopkeepers are found in other countries as well as China; but to see a travelling blacksmith or tinker, an itinerant glass mender, a peripatetic umbrella mender, a locomotive seal cutter, an ambulatory barber, a migratory banker, a perigrinatory apothecary, or a walking shoemaker and cobbler, one must travel thitherwards. These moveable establishments, together with fortune tellers, herb sellers, chiromancers, &c., pretty well fill up the space, so that one often sees both sides of the street in Canton literally lined with the stalls or tools of persons selling or making something to eat or to wear."

As the Chinese shave the head as well as the beard

every ten or twelve days, barbers constitute a numerous class in their communities. The greater part are itinerant, and with the chest of drawers, which answers for customers to sit upon as well as to contain their tonsorial apparatus, and a water vessel over a small furnace, slung on a pole carried on the shoulder, they traverse the streets, making known their presence by occasionally twanging their call, which somewhat resembles the pitch pipe used by singers. Their common appellation is *Ti-tow-le*, meaning shave-head-old-man.

There are 7,300 barbers in the city of Canton, every one of whom has been obliged to obtain a license before commencing the trade, and all of whom, like the other mechanics, form a community whose business is regulated by laws made amongst themselves. They use no soap in shaving, merely wetting the head and face with warm water before applying the razor, which, from its short, clumsy blade, appears better suited to opening oysters than shaving, but which nevertheless answers the purpose intended very well.

The barber's whole apparatus is near him, and his razor and other small implements are seen in one of the open drawers of the case and in his hands. In addition to shaving, some of them exercise the function of shampooing, and practice cleaning the eye and ear, oftentimes to the manifest injury of the former, to diseases of which, the Chinese are particularly subject. A person is here seen undergoing the ear-cleaning operation, and the effect produced by the tickling sensation in the ear is faithfully delineated upon his countenance. The barber's remuneration is generally twenty or thirty cash, but no regular charge is made, the amount being left entirely to the generosity of his customers. As in other countries, the barber is the

repository of local information, and his success is usually proportioned to his powers of making himself agreeable to his customers.

The Chinese of all classes are very superstitious, and fortune tellers consequently abound amongst them, who, for a trifling consideration, by consulting the stars, the lines on the hand, or by shaking several bamboo slips, with characters written on them, from a case full, will predict with confidence, the destiny of an individual. Our fortune teller uses the latter method which is the most common, and his advertisement informs the public of his abilities and charge for the different information furnished, whether it be to foretel the fortunes of some new born babe, the future fate of some hitherto luckless wight, a lucky day for a marriage or funeral, or the proper location for a house or tomb. This class pretend to few secrets; by taking the characters from the slips thrown out and combining them upon the writing board according to rules for the different information wanted, they form sentences which are explained by referring to a book, and frequent appeals are usually made to the crowd around as to the correctness of the mode of proceeding in obtaining the explanations. There are sometimes ten or a dozen of these wise men to be seen in the street on the west side of the American factories at Canton, in the space of a few hundred feet, and generally some of them are Budhist and Taouist priests.

The street doctor is another ambulatory genius met with in China, and in Old China street (the one just mentioned,) they generally surpass in numbers the fortune tellers. A person can hardly pass through this thoroughfare without seeing some of them exhibiting their skill in dressing a sore, pulling teeth, or prescribing for some of the ills of the body. Some are surrounded with roots and herbs, some have long strings

of teeth, which they have extracted, in front of them, and others, like our Esculapius, have their medicines exposed in small jars for sale, with printed advertisements of their virtues and directions for use. Occasionally one may be seen with some large bones, or thick skin, such as that of the rhinoceros and elephant, disposing of them in small pieces to the passers by, who suppose them to possess eminent strengthening properties. One of this last mentioned class of Chinese M. D.'s might be seen at the entrance of the American grounds, in the latter part of 1844, with the skeleton of an ourang-outang, which he was disposing of in the manner spoken of, and as an evidence of the virtues of the medicine, an unhappy looking chicken stood upon one leg, beside the skeleton, with a duck's foot and leg bandaged on to the other.

In addition to the street doctors there are some who have acquired sufficient experience and reputation in their profession to find plenty of employment among the wealthy, and are consequently not obliged to resort to the thoroughfares for support. As dissection is never practised, they have very imperfect ideas of anatomy, and as an evidence of their ignorance of the circulation of the blood, they distinguish twenty-four different and distinct pulsations in the body, and twenty-four different diseases at each of three pulses on each arm. They also seem to be ignorant of the existence of muscles and nerves, and, as an instance of their ignorance of the latter, Dr. Parker, the American medical missionary at Canton, informed us, that a Mandarin, whom he had treated for tic doloreux, was previously under the hands of a native physician, who told him that the acute pain arising from this nervous affection was caused by the movement of a worm, existing in the flesh, which he endeavored to kill, but the worm changed his position so rapidly,

that he eluded all his endeavors. Another physician, who practised in Old China street, the doctor said he had seen cutting off the edge of the gum around an aching tooth, and exhibiting it to his satisfied patient, who was eased for the time by the counter irritation, informed him it was the worm which had caused all his pain. When a Chinese physician is unsuccessful, he retires with the adage, "that there is medicine for sickness but none for fate." As there are no medical schools in China, the only way for a person wishing to become a physician is to seek for some celebrated practitioner and become his pupil.

Notwithstanding the low state of medical science in China, which, in its connection with astrology, closely resembles the practice of the healing art in Europe, less than two centuries since, the Chinese appear to enjoy as good health and as many attain old age as in other countries.

Comparatively little appears to be known by foreigners regarding the bulk of medicines used by the Chinese, although it is known that they have several similar preparations of mercury and other minerals to those in use with us, and that the former are administered in the same classes of diseases. They also have some similar vegetable medicines to ours, but ginseng, which once sold for eight times its weight in silver, stands with them at the head of all remedies.

The street broker is a more stationary being than the others spoken of above, but his stand is seen at every turn. For a small per centage he is ready to exchange pieces of silver or to buy and sell the only national coin called by the Chinese, *Tchen*, and by foreigners, *cash*, which is an alloy of copper and zinc principally, and of which 1,000 are intended to equal in value a tael, or Chinese ounce of silver (about $1⅓) but 1,200 and more are sometimes given in exchange

for a dollar. On the introduction of Spanish dollars in commerce, they were at first found to be so convenient, that the coinage of dollars in imitation was for a time allowed; but though these commenced at a higher rate than the foreign dollars, they soon sank greatly below the standard, while the foreign coin preserved its wonted degree of purity. The manufacture of imitation dollars, being now prohibited, is still carried on to a considerable extent at some places on the coast, and at the north the opium traders occasionally receive dollars with Chinese and Mantchou characters and devices upon them, purporting to be issued by the present Emperor. The Spanish dollars imported at Canton soon become punched into such a state, with the private marks of all those through whose hands they pass, as to be saleable only by weight. The fraudulent even introduce bits of lead into the punch-holes, and none but freshly imported dollars can ever be received without a very strict examination, called shroffing, in going through which process the jingling of coin may be heard in the foreign residences throughout all hours of the day. Small payments, if not made in copper coin, are effected by exchanging bits of silver, whose weight is ascertained by such small ivory balances as that seen in the hands of the broker in this case, with which all persons provide themselves. The payments to government not made in kind, are in silver of a prescribed rate of fineness, which the officers charged with the collection of the revenue, generally deposite in some of the private banking establishments, called *n'gan po*, (money shops,) selected for the purpose, who, for a per centage, refine the silver until it contains only two per cent. alloy, and cast it into ingots of one and ten taels weight called *Sysee*, upon which the name of the banker and date of refining is stamped to prevent

fraud on the part of the refiner. There are no chartered or privileged banking companies, but the private banks receive deposites from individuals either on interest not exceeding twelve per cent. or drawable at will without interest. The legal rate of interest is three per cent. per month and thirty per cent. per annum; but this of course is very seldom reached, except in pawning and other such short loans. All compound interest is unlawful, and whatever number of years may have elapsed, the government does not enforce any claim for interest accumulated above the amount of the principal, or in the Chinese phrase, "the offspring must not be greater than the mother." The ordinary rate of interest at Canton is from twelve to fifteen per cent. per annum.

According to the *Memoirs sur le Chinois*, the motive of the government in legalizing such a high rate of interest, is partly to facilitate loans, and partly to discourage luxury and prodigality by hastening the ruin of such as borrow merely to spend.

Some of the former dynasties of China made use of paper money, which probably had its origin there, and was first announced to Europe as existing in China, by Marco Polo, the celebrated Venetian traveller, who visited the Empire in the thirteenth century. According to the investigations of Klaproth, paper money as a substitute for metals, without being guarantied by any sort of mortgage or security, was first introduced during the tenth century, although something of the kind existed long previous, in the promissory notes or bonds of the government given to traders to the capital, and all moneyed persons, in exchange for their cash, which they were allowed to deposit in the imperial treasury. These notes were eagerly sought after for purposes of trade, and probably gave rise to the issue of those on a different system, which rapidly

depreciated, and notwithstanding the efforts of the government to sustain the credit of this paper money, at different times, caused much distress to the country, and the Mongols were driven out of China after a reign of less than a century, through its abuse. The Ming Emperors who succeeded, were not only unable to abolish the paper in circulation, but compelled to issue new notes. Every attempt was made by compulsive measures, to restore the paper currency to a better condition, and some of the taxes were allowed to be paid with it; but every exertion was fruitless, and the notes went out of circulation; at least, history makes no mention of them later than the year 1455. The Mantchous, who succeeded the Ming Emperors, and are now masters of China, have never attempted to introduce a paper currency, for they are happily ignorant of the European policy, which declares that the more a nation is in debt, the more it is rich and flourishing.

Articles in Case X.

CASE X.

Military Mandarin of the sixth grade.
Archer.
Soldier with matchlock.
do. with spear.
do. with painted rattan shield.
Militia-man or policeman, with whip and lantern.
Military weapons on the wall.
Large black velvet "Law-San," or "State Umbrella," embroidered with gold; used to hold over the head of the Emperor to protect him from the sun, and carried as a banner in processions of State.
Richly embroidered satin "Law-San."
Two richly embroidered "T'soy-Kays" or "Banners," which are carried in processions upon a horizontal staff between two persons, one preceding the other.

The Mandarin in this case is equivalent to our lieutenant. He is dressed in the summer costume, with a fan (the Chinaman's constant companion in warm weather,) in one hand, and a tobacco pipe in the other. The chair in which he sits is the kind used by military officers of the Celestial Empire when inspecting their troops, and is made to shut up for convenience in transporting it. The change from the winter to the summer dress, and vice versa, is simultaneous throughout a province. On the commencement of the hot or cold weather, the first person in each province, as the *tsoong-to* or viceroy, assumes his summer or winter cap, which is noticed in the official gazette, or court circular, and is the signal for every man under his gov-

ernment to make the same change. If a superior officer to the viceroy happens to pass through the province at the time, his change of dress sets the example.

The archer represents one of the most esteemed and effective branches of the Chinese military. Their dress is the handsomest and most expensive, and their weapon is considered by the Chinese, and no doubt is, superior to their rude and ill-constructed matchlocks. The skilful use of the bow and arrow, like fencing amongst western nations, is considered an elegant accomplishment for gentlemen, and the bow and arrow constitute the principal arms of the cavalry, who are said to be very expert in using them, rarely missing the target while their horses are in rapid motion. The bow is made of elastic wood and horn, strongly bound and cemented together, and strung with a hard twisted cord of silk. The strength of the bow is estimated by the weight required to bend it; varying from eighty to one hundred pounds. The longest exceed six feet and six inches. The arrows, for practice, are made of bamboo with horn heads pierced with holes, which make a whistling noise in passing through the air; the other extremities are feathered. The arrows used in war are made similarly to the others, except that the heads are of iron or steel, and the shafts stronger. In using the bow and arrow, the Chinese wear a strong, heavy ring, of agate, or jade stone, upon the right hand thumb, with which they draw the string.

The soldier with a matchlock is dressed in the uniform of his corps, which is plain and serviceable like that of the principal part of the Chinese military. The matchlock in his hands is one of those used at Canton during the difficulties with the English a few years since, and is a fair specimen of this species of Chinese fire arms. His cartridge-box, it will be ob-

served, is in an exposed position in front of his person and many fatal accidents happened during the war, by pieces of the ignited match, with which the guns are touched of, falling amongst and firing the cartridges; and in one of the engagements at the north an English officer lost an arm in attempting to take a prisoner whose cartridge-box exploded at the moment and killed him.

The soldier with sword and shield is defending himself against his antagonist who is armed with a spear. His shield is made of rattan, turned spirally around a centre, and on it is painted the face of a hideous monster, the object of which, is to strike terror to the hearts of the enemy. Such weak devices as this were used by the Chinese, in their last attempt to subdue the "rebellious English," several of which were exceedingly ridiculous. At some of the battles the brave Tartar soldiers advanced to meet the foe with their faces painted like clowns at a circus, and throwing somersets as they came on, to terrify the "barbarians." Several were shot upon the wing (as the English soldiers called it) as they performed their gyrations in the air. This mode of attack is only paralleled by some of the other stratagems which the Chinese soldiers were directed, by their commanding officers, to put in practice. One of the latter recommended his men to use their endeavors to throw the enemy upon the ground as soon as possible, for being once down, an Englishman, from the tightness of his breeches, was unable to rise without assistance, and would consequently be entirely at their mercy.

The swords used by the Chinese are generally made of iron, and like the matchlocks are of little use. The spearman's weapon, of which there are a number of different forms upon the wall, is a more effective instrument, and in the hands of disciplined troops

would be as serviceable as the bayonet in charging an enemy.

The sixth figure in this case is one of the militia who are principally used as a local police, and as such, this one has a lantern in one hand, with the Mandarin's name, to whose corps he belongs, upon it, and in the other hand a whip which is used to disperse small riotous assemblages in the streets, and to clear the road before the great man, his master. His dress is that of the Chinese militia, his upper garment having the character '*yung*' (brave) inscribed upon the back as well as front, which was considered by the English, who had frequent opportunities of seeing it in the former position, as rather contradicting this quiet and modest assertion.

In addition to the spears of various kinds upon the wall, there are two bows; one with a case, and the other without, and two pair of double swords; one pair with a tortoise shell, and the other a leather sheath. On a stand below is a jinjall, or long heavy gun on a pivot, which has three moveable chambers, in which the powder and ball are put, and which serve to replace each other as often as the gun is discharged. These have been used for a long time by the Chinese, and in principle are the same as some of our late invented fire-arms but coarsely made. Being constructed of thick wrought iron, and very strong, there is little danger of their bursting, and when well served, in close engagements, are effective weapons of offence or defence. Most of the large boats and junks are armed with jinjalls, in which the Chinese have confidence, and which are undoubtedly superior to Chinese cannon, which are cast hollow, not bored out as ours are, or even reamed, and no attention being paid to the quality of the metal, they often burst

and destroy those whom they were intended to defend.

Near the policeman is a long matchlock or sporting gun, and near that is a small gun which stands upright, with its wooden cover on one side. Sets of three of these guns are placed at each of the gates of Chinese cities and are fired as salutes whenever a Mandarin passes in or out. They sometimes serve rogues, who are pillaging in a body outside the walls, a good turn, by giving them timely notice of the approach of officers.

According to the latest authorities the Chinese army is divided into four divisions, according to the number of nations which compose the Empire.

The first division consists of 67,800 Mantchoos divided into 678 companies.

The second division is composed of Mongols who entered China with the Mantchoos at the time of the conquest, and comprises a body of 21,000 men formed into 211 companies.

The third division is composed of Chinese who joined the Mantchoos towards the end of the reign of the last Chinese dynasty. This division includes the field artillery of four hundred cannon, and consists of 27,000 men divided into 270 companies. These three divisions forming a total of about 116,000 men, constitute the Tartar regular army, the greater part of which is cavalry, and which is ranged under eight standards, distinguished by the colors, yellow, white, red, and blue, and each of these bordered by one of the others.

The green flag distinguishes the Chinese troops, who constitute the fourth division, which contains in the aggregate about 625,000 men. These are the militia spread throughout the provinces, most of whom do little or no military duty, but having proved themselves strong, able bodied men, by lifting the weights

prescribed by law, are recruited and become liable to be called upon to serve at any time, but the mass of them receive their pay of a few dollars a year and continue at their occupations.

In addition to these four divisions amounting to nearly 740,000 men, there is an irregular light Mongol cavalry which is said by Timkouski to resemble the Russian Cossacks of the Don, Oural, &c., who pay no taxes but do military service on the frontiers instead. This body of Mongols is estimated by some persons, at 500,000 men, but it is impossible to ascertain this with any degree of exactness.

The Chinese military officers, like the civil, are divided into nine ranks distinguished by the same balls upon their caps, but the first rank of military officers only claim right of precedence with the fourth rank of civilians. As Davis correctly remarks; "It may be considered as one proof of social advancement on the part of the Chinese, that the civil authority is generally superior to the military, and that letters always rank above arms, in spite even of the manner in which the Tartars obtained the Empire. In this respect China may be said to have subdued her conquerors." "A military Mandarin of the highest grade may be often seen on foot, when a civil officer of middling rank would be considered as degraded unless in a sedan with four bearers; the others are not allowed chairs but may ride."

"The highest military rank is that of a tseang-Keun or Tartar general, one of whom has charge of the regular troops in Canton province; this post can never be filled by a Chinese, but secondary commands may. Below these are subordinate officers, promoted in regular order from the lowest grade, according to their physical strength, and their skill in shooting with the bow, combined with the activity and zeal which they

may occasionally display in cases of civil commotion or revolt. One very singular feature we must not forget to notice, in regard to the military officers of China. They are all subject to corporal punishment, and very often experience it, together with the cangue. This parental allotment of a certain quantum of flagellation and personal exposure, is occasionally the fate of the highest officers, and, upon the whole, must be regarded as a very odd way of improving their military character. It must be observed, however, that enterprising courage is not considered as a merit in Chinese tactics. They have a maxim, that 'rash and arrogant soldiers must be defeated.' The qualities of a good general are enumerated as follows by the Chinese. 'The covetous he appoints to guard his treasure; the uncorrupt to dispense his rewards; the benevolent to accept submission; the discriminating and astute to be envoys; the scheming to divine the enemy's plans; the timid to guard the gate; the brave to force the enemy; the strong to seize an important pass; the alert to gain intelligence; the deaf to keep a lookout and the blind to listen. As a good carpenter throws away no blocks, so a good general has no men unemployed. Each is selected according to his capacity; but favor, (it is added,) and interest, and secret influence subvert the order of things, sending the *blind* to look out, and the *deaf* to listen.'"

Notwithstanding the reputation the Chinese have acquired of being great cowards, a reputation which the mass perhaps deserve, according to the general acceptation of the term, the English officers bear witness that there are some brave men amongst them. At the taking of the City of Amoy by the British, in August, 1841, a Chinese officer was observed to cut his throat in a battery as the foreigners entered it, and

another walked into the sea and drowned himself in the coolest manner possible. Other instances were noticed at Chinhae, upon the defence of which the rich city of Ningpoo depended for preservation, which, with the latter, fell into the hands of the British in October of the same year. The Chinese troops at this place, although broken and dispersed, refused to lay down their arms, preferring death to surrender, and many officers committed suicide; thus showing that discipline was all that was wanting to make good soldiers of them. The cowardice of the mass is probably owing to the long peace the Empire has enjoyed, to their naturally amiable dispositions, and the state of subjection they are kept in during their lives destroying all confidence in their own powers. But that they are naturally cowards, we do not believe, having seen the class of persons who would probably be the first to run before a body of soldiers, submit to the most painful operations of the surgeon's knife without flinching in the least, or even uttering a groan.

The Chinese believe the gall-bladder to be the seat of courage, and the heart the tenement of the mind; that the latter turns pale like the face, when a person is under the influence of fear, and that rice steeped in the gall-bladder of a human being and eaten will make brave men of cowards.

Figures and Articles in Case XI.

CASE XI.

Man ploughing, with a buffalo attached to the plough.
Man with a rush cape on and a hoe in his hand.
Man beating out paddy (unhulled rice.)
Man whitening rice.
Coolie carrying two boxes of tea.
Chain pump for irrigating rice fields.
Machine for hulling paddy.
Model of a winnowing mill.
Large size bellows used by blacksmiths.
Stone rice mill.
Ropes made of bamboo, rattan, and coir or husk of the cocoa nut.
At the back of the case are some of the implements used in husbandry, a variety of bamboo baskets, &c., and specimens of the common cotton and grass cloths manufactured by the Chinese.

The Chinese husbandman and his implements, as seen here, are probably the same as they were ages ago. The plough is said to be the counterpart of that used by the ancient Hebrews, and strongly resembles those found among the Arabs or Syrians. As in other countries, this implement is synonymous with husbandry, a farmer being called *Kung-teen-jin*, "a man who ploughs the fields." The buffalo is used almost entirely in the southern provinces for ploughing the rice fields to which he is peculiarly adapted, being a hardy animal, living on coarse food, and his nature leading him to prefer wet, muddy shallows, where he may often be seen wallowing like a hog with nothing

but his head above water. From this propensity he receives his Chinese name of "*Shuey-new*," "water-ox."

The rush cape worn by the second figure is also used by fishermen and others in rainy weather, and the "*Cha*," or hoe in his hand is the most common utensil in Chinese husbandry. A considerable part of the turning over the soil is done with it instead of the plough, and by practice the Chinaman has learned to apply it to almost as many uses as there are separate instruments in other countries.

Next to thrashing with the flail, the mode of beating the paddy from the straw exhibited here is the most common. The tub and other apparatus is carried to the field, and the grain as fast as cut is brought to it and the paddy beat out immediately. By this method the straw is injured very little, and serves for making brooms, rain cloaks, mats, &c. Animals are also sometimes used in treading out grain. All the principal farms have thrashing grounds, made of hard earth or chunam, and almost every village has a public one for the accommodation of small farmers.

The paddy is deprived of its husk, and whitened either by the trip hammer and mortar, at which the fourth figure is at work, or the circular machine seen at the back of the case made of pieces of bamboo set on end in a frame, and fastened with chunam, a cement made of lime and oil.

Our coolie represents a numerous body in China where nearly everything is carried by them. At the north, carts with low plank wheels and wheelbarrows, are sometimes seen; but at the south there are many who never even heard of such things, and at Hong Kong an anecdote is told which illustrates their ignorance of such machines, as well as their attachment to "old custom." In making some of the roads along the side of the mountain where the town of Victoria

is located, the superintendent thought the work would be expedited by using wheelbarrows, and accordingly procured some which were put into the hands of the coolies without any instructions about the manner of using them, it being taken for granted they knew how; but much to the amusement of the foreigners, who happened to be looking on at the time, the Chinamen, after filling the barrows, with which they seemed pleased, slung them with a rope upon the bamboos, as they were wont to do their baskets, and in pairs, with the barrows between them, trudged off to the edge of the bank with their loads; and it was sometime, and not without much trouble, that they were induced to use them properly. The Chinese coolies are probably as muscular a body of men as can be found in the world, although their food is principally rice. Their pace is always a kind of half run, and they may be often seen moving along with loads of one or two hundred pounds apiece at the rate of four or five miles an hour. Farmers and coolies wages do not usually exceed three or four cents a day and boarded, and many do not get as much.

The farming implements and machines in this case are the principal ones used by the Chinese. The fanning-mill is sometimes used to clean tea as well as grain, which is more commonly separated from the chaff by being let fall, from such large bamboo trays as are here seen, in a current of air. The fanning-mill is said, by Davis, to have originated in China, where it is made like this model, with several spouts to separate the grains of different gravities as well as to clean it from the chaff. The chain pump is of various dimensions; this is a small one. It is only calculated for raising water to small heights and is generally worked by hand with a crank, or by the feet with treddles, on the shaft, which, being turned, draws

the boards up the trough in succession, and the water in front of them. The suction pump is unknown in China, and the force pump, which was introduced by Europeans, is but little used.

The common cloths in this case are manufactured cheaply, and retailed at a low price, and the partiality of the Chinese for their own productions, leads them to make use of these in preference to foreign goods; some of which are much better and equally as cheap.

As agriculturists, the Chinese have generally been overrated by authors, as it is said by competent judges that they do not equal the English. They are better gardeners than farmers, and in that art certainly do excel. Their terrace cultivation has been much exaggerated by those writers who affirm that nearly all the hills are terraced to the very summits, when in fact but very few are, as is testified to by Davis and other members of European embassies who have visited the interior, and nearly every person, visiting China, is disappointed at seeing the large number of barren hills between the ocean and Canton, a distance of seventy-five or eighty miles, where it was expected a perfect garden would be found. Other parts of the Empire are said to present a similar spectacle, and Peking, the capital, is situated upon a sandy, arid plain, incapable of sustaining vegetation. Those hills only are terraced, where the soil warrants a good return for the labor expended, and where a plentiful supply of water can be conveniently obtained. Agriculture in China holds a rank second only to literature, and to perpetuate the remembrance of those times when princes themselves were cultivators of the soil, the Emperors of China, accompanied by the chief officers and princes of the blood, repair at the proper time, in the spring of each year, to the temple of the inventor of agriculture at Peking, the grounds about

which are enclosed by a high wall, to till the ground and offer sacrifice to Heaven. The part of the field tilled by the Emperor is covered with a kind of tent made of mats, and after he has ploughed for about half an hour he ascends a neighboring eminence whence he examines the work of the princes, ministers and Mandarins, who, guided by the most experienced cultivators, plough in the open air. All are dressed like farmers, and while they are at work the musicians of the court sing hymns composed in ancient times in honor of agriculture. The ploughs are drawn by oxen which are never used on any other occasion. There are also granaries destined for the produce, part of which is used for seed upon future occasions and part to make cakes for the sacrifice to Heaven.

Rice, the principal production of China, may be called the staff of life in that populous country, and Gutzlaff remarks, that a native of the southern provinces will not admit he has made a meal, unless he has eaten a sufficient quantity of rice, and some Chinese once inquiring of him whether the western barbarians ate rice, and finding him slow to answer them exclaimed: "Oh! the sterile regions of the barbarians, which produce not the necessaries of life. Strange that the inhabitants have not long ago died of hunger!" Some idea may be formed of the enormous consumption of this article, when it is stated that a ship load of 12,000 piculs of 133⅓ pounds each or more than a million and a half of pounds of rice does not equal the amount consumed in the city of Canton in a single day. At the south, two crops of rice and one of vegetables are raised upon the same spot of ground in a year, and as might be expected in a country where the ground is urged to the utmost, all kinds of manure are in demand. Decayed animal

and vegetable matter, sweepings of streets, the mud from ditches, burnt bones and lime and even barbers' shavings, which are not inconsiderable, as millions of heads are shaved every ten days, are industriously gathered and sold; but the collections from sinks and other animal manure is esteemed the highest, and mixed with loamy earth, and dried in small masses in the sun, it forms a considerable article of commerce. In towns and on rivers the whole atmosphere seems at times to be impregnated with the odor left by passing scavengers, who pay little attention to the olfactory nerves of less interested persons. Every farm is furnished with a cistern in which the manure is dissolved and kept until required for use. It is not mixed with the soil, but universally applied to the plant itself in a liquid state, and most seeds are steeped in it previous to being sown.

What few diminutive horses and cows the Chinese have, are pastured on waste land incapable of cultivation. They have no good land to spare for animals, all is needed for the support of man. In consequence of this very few can afford to eat animal food, and Davis says that there is no people in the world who eat so little meat or so much fish and vegetables as the Chinese. The tax on land is part in kind and part in money, but the sum is small, and reduced considerably or remitted altogether in case of destructive drought or inundation. The farms are generally small and without fences, being usually divided by ditches, but the low wet lands where rice is cultivated, are divided by narrow embankments which are used as walks and means of communication between villages. No wide roads are seen at the south, or indeed needed, as wheel carriages are not used.

In addition to the chain pump for irrigating their fields, the Chinese have several other simple machines

for the same purpose. The principal of these is a wheel, sometimes forty feet in diameter, which, with the exception of the shaft and supports, is made entirely of bamboo. The paddles are of basket work, and some bamboo tubes open at one end, and fastened on to the circumference of the wheel, tangent to, or diagonally across it, take up the water from the stream, (in which the wheel is placed, and turned by the current striking the paddles,) and carrying it to the top of the wheel, discharge it into a gutter which conveys it to the place required. It is calculated that some of these wheels raise upwards of three hundred tons of water to the height of forty feet in twenty-four hours.

The mills used by the Chinese for making flour are made of two stones, (usually a hard granite) with the faces grooved like our mill stones, and the top one turning round an iron pin fastened into the lower one. The hopper is fastened to the upper stone over a small hole a little one side of the centre. Most of these mills are small and turned by a single person; but the public ones are usually turned by buffaloes, a few only by water power. In the two first mentioned, the upper stones are turned by levers fastened to them and in the buffalo mills the animals (one to each run of stones) walk around in circles twelve feet in diameter, seven or eight times a minute. Four buffaloes working by turns at one run of stones will grind from three to four hundred pounds of grain per day. In the water power mills the upper stones have sticks fastened into the circumference which act as cogs, and which are turned by similar sticks fastened into the shaft of the water-wheel. The water-wheels generally used are overshot, and a run of stones turned by one of them usually grinds six or seven hundred pounds of grain in twenty-four hours. These, like the few

other machines used by the Chinese, are of the simplest kind, but their tools and agricultural implements appear to be particularly designed to direct labor not to supersede it. If improvements, manifest and simple, are proposed to a Chinese, the proposer is immediately referred to ancient custom, and the usage of his fathers, or perhaps to the fear of being *squeezed* by the Mandarins, and this is an end to all controversy. Educated to reverence antiquity, and to think the usages and productions of the Celestial Empire perfection, the force of custom on the minds of the Chinese is a great bar to their improvement. Experience has shown, that a supply of food can be procured, and a numerous population supported by an adherence to the ancient mode, and a Chinaman is the last person to waste either land or labor in venturesome experiments.

CASE XII.

Carpenter, sawing.
Carpenter, planing, with bench and tools complete.
Travelling blacksmith, with his forge, bellows and other apparatus, mending a cast iron vessel.
Itinerant Shoemaker, with his kit, at work.
Over head is a large rush umbrella, such as is seen covering small movable establishments of various kinds in the streets and market-places of Canton.

In China, the sawyer's, the carpenter's, the joiner's, and the sashmaker's trade are all exercised by the

same person. There are no saw-mills, planing machines, or sash factories, and in sauntering about the streets of the cities, at the door of a shop, or new building, may be seen one or two men sawing boards from the logs, and inside other workmen manufacturing them into the different forms for constructing or finishing a house. Their carpenter's tools are few, peculiar, and rudely made; but the work done with them although not equal to that of our mechanics, made with more perfect instruments, is probably much superior to what they could produce with similar ones. The peculiarity of their tools will be immediately noticed by a mechanic; the handsaw resembles our bucksaw except that the blade stands at an angle to the frame, the plane, from its diminutive size, looks like a plaything, and is used, as seen in the hands of one of the figures, the chisels and gouges are few and have very short blades, the rough wooden drill-stock, with a bamboo bow and dart-shaped drills, answers instead of gimblets, a bolt and ring serves to draw nails, as the clumsy looking hatchet does to drive them; the adze, with its wooden head, is a curiosity from the economy of iron evinced in its construction, and, like many other things, the exact opposite to ours, the line for marking boards, &c., is black instead of white. This marking apparatus is a convenient affair; the line is wound on a spool, fastened in a small box and turned with a wire crank; when drawn out it passes through some cotton containing moistened India ink, which is also used with a slip of bamboo for marking as a pencil, a small weight fastened to the end of the line keeps it from being drawn into the box and serves as a plummet.

A Chinese mechanic knows nothing about augurs, braces and bits, gimblets, drawing knives, spoke shaves, and the host of other tools used with us to save labor

and economize time. These are not desideratums to the myriads of China who overcome physical obstacles, like insects, by dint of numbers, but economy of materials is the great object. Their pay will not admit of their spending hundreds of dollars for tools, their chest and all the contents, they can easily carry in one hand to the place where required for use, and if they need a hole larger than can be made with a drill, they have the time to make it with a chisel or gouge.

The travelling blacksmith is engaged in the celebrated operation of '*welding cast iron*,' as it has been incorrectly called, but which as the observer will notice is nothing more than filling up a crack (made wider for the purpose) in a broken cast iron vessel with drops of the same metal in a melted state which are pressed down on each side with the rolls of cotton cloth which he has in his hands. After filling the fracture in this manner it is rubbed over with clay to stop up any remaining small holes.

The blacksmith's tools are more portable than a person would expect they could be made; his bellows has no unnecessary machinery or finish about it. It is usually made of the section of a tree bored out and a piston fitted to it, which, being moved to and fro, by the handle at one extremity, the air is alternately forced out and drawn in at each end; thus making the blast nearly, but not quite, continuous. His furnace is small, but large enough for all the work required of him, and with the baskets containing his hammers, scraper, files, and fuel, and when he moves, his forge and bellows, slung at each end of a pole on his shoulder, he trudges about from place to place, seeking employment. Most of the metal work of the Chinese which will admit of it, is finished by scraping instead of filing or polishing.

The honest shoemaker, who sits beside his brother vulcan, has suspended operations upon the old shoe between his knees, and is looking very wisely through his large spectacles at the cast iron vessel which the knight of the hammer and tongs is repairing. There are 4,200 shoemakers in Canton, many of whom belong to the wandering class, and hardly a street can be passed but one of them is seen industriously plying his trade.

The number of persons engaged in different mechanical employments in the City of Canton is estimated at 246,000, and each of the respective trades form, to a certain degree, a separate community, and have each their own laws and rules for the regulation of their business. The wages of journeymen carpenters, blacksmiths, and mechanics of that class, are from fifteen to twenty-five cents a day and boarded. Wood carvers get from eighteen to forty cents and found, and ivory carvers from twenty to sixty cents. Mechanics eat three meals a day, viz: at 7, A. M., 1, P. M. and 6, P. M. The food consists principally of rice, with a little fish or pork to season it, and a few greens. Each person will eat on an average a catty (equal to a pound and a third) of rice at a meal, and the daily expense for each individual's food does not exceed ten cents. All mechanics work from seven in the morning until sundown.

Such large umbrellas as the one overhead in this case, are generally seen protecting a number of half naked beings, from the rays of the sun, who are gambling for the value of a cash (the tenth part of a cent) in pea nuts, or something of equal worth, and crowding around the board underneath, the lookers on evince as much anxiety as if they had an interest in the valuable stake. Some of these establishments remain stationary for a considerable length of time,

unless disturbed by the Mandarins, and are enclosed at night with a screen-work of bamboo, which rolls up into a compact form in the day time.

The lower orders of Chinese are much addicted to gambling, which is a vice chiefly confined to them, and notwithstanding the law to the contrary, in the more retired streets of the cities are gambling houses where these wretches congregate. The most common game is that of quadrating cash, which consists in throwing down a handful, or an unknown number of cash, small stones, or bits of crockery and counting them out by fours. This game is called '*cha tan*,' and the issue depends on the remainder bet upon. Ten, twenty, and more men are often seen around a table, different members of the group exhibiting all the passions of the gambler—fear, hope, success or disappointment, as they win or lose alternately.

CASE XIII.

Tanka boat woman sculling, with an infant on her back.
do. do. girl rowing.
Small boy with float tied to his back, playing.
Tanka boat complete.
Large and beautiful lacquered and gilt screen with elaborate carved border. The finest and most expensive specimen of this ware ever brought from China.
Elegant model of a nine storied pagoda.
Baskets and bird cases made of bamboo.
Lacquered baskets, &c. much used by the Chinese.
Ladies' and gentlemen's dressing cases.

The first object which meets the eye in visiting China is the barren looking coast; the next the fish-

ing smacks; and the next the tanka (egg house) boats who swarm round vessels coming to anchor, the inmates all screeching at once in a jargon difficult to be understood by a new comer, but which is soon learned. Every one is dignified with the title of "Massa Cap'n," and "*My poaty la, My poaty la Massa Cap'n! My sobby you facy tlue old tim Massa Cap'n!*" is generally the burthen of their song. In Macao roads, where vessels usually stop before proceeding up to the Canton anchorage, the tanka boats are generally navigated by young girls, in competition with whom the old women meet with poor encouragement. The boat seen in this case was purchased from the family who were using it at the time on the river at Canton, and is of the ordinary size seen at Macao, but not quite as large as some of the same class at Whampoa and Canton. At the latter place there are 84,000 registered boats upon the river, most of which are these tanka boats, in which a man, unless a passenger is seldom seen in the day time. The fathers of the families residing in them are generally fishermen, boatmen, or coolies, whose employments call them away, and who are obliged to leave their boats and families in charge of the mothers, who in addition to taking care of them often raise some ducks or chickens for sale in small coops hanging over the sterns of the boats. These boats are generally kept much cleaner than Chinese dwellings on land and in common with their other vessels as well as houses, every one has a shrine and Jos, or representation of one, before which a jos stick is kept continually burning, and morning and evening a general chin chinning (as they call their noisy worship,) consisting of the beating of gongs and burning of paper, takes place to propitiate their idols. The females who live in these boats appear to be out of their element when on land,

and by the running pace at which they move seem to be afraid some accident will befall them before reaching their boats. The mode of carrying infants tied on to the back is universal in China, and resembles the same custom amongst our Indians. The larger children generally carry the infants, and those not higher than a walking-stick, are often seen with babies strapped on to their backs. Most of the small children have floats made of light wood, or a bottle gourd tied to their backs to keep them from sinking if they fall into the water, which they seldom do, although they appear to move about in the most careless manner. It is said that in case they fall overboard, in addition to a ducking, they get flogged, which makes them more careful in future. Chinese boats are principally propelled by sculling oars at their sterns, which work on pivots with very little friction and noise. Some of the large passenger boats have four or more large sculls, (each worked by ten or a dozen men,) two placed at the sides of the sterns, and the others at stagings on the sides. When moving at full speed, these boats go as if urged by steam power. The oars or sculls are all made of two pieces, fastened together with rattans.

China as well as Japan is celebrated for its lacquered ware which was formerly quite an article of export, but since the improvements made by Europeans in the manufacture of varnishes, the consumption of the Chinese ware is quite limited. The varnish used by the Chinese for fine articles is obtained from the *Tsie-shoo*, or lacquer shrub, which grows in Japan and the provinces north of Canton, from which it distils like gum, and though commonly used with a jet black, or red, is capable of taking all colors. The finer quality of lacquer is quite poisonous in a liquid state, and persons easily affected by contact with poisonous

shrubs often suffer with swelled hands and faces after visiting the lacquer ware stores and handling the newly manufactured articles.

The expense of this ware depends upon the quality of the varnish, the number of coats and labor in applying them and the beauty of the design. The large screen in this case was thirteen months in the hands of an extensive manufacturer of this ware, and during the embellishment of it, two persons were employed upon each of the eight leaves night and day.

The body of the articles is generally a fine grained, well seasoned wood, which is first covered with raw silk, fastened on with glue, to prevent its cracking. A coat of finely ground and washed sand stone is then applied with glue and brought to a uniform surface, as a ground work for the lacquer, a coat of which is then put on with considerable care, and after allowing it to dry slowly and thoroughly, which takes from two to four weeks, is rubbed down and polished. The other coats of varnish are added one after the other in the same manner until the desired thickness is obtained.

The outlines of the design are first drawn and pricked upon paper, which being laid upon the article and covered with white powder when taken off, leaves the design in dotted lines upon it. This is then filled up by different persons, one applying the size for retaining the gold leaf, another putting on the leaf, and others the different colors required; thus expediting the process by separating the different kinds of labor.

This case contains, in addition to the boat and screen, a large and a beautiful model of a nine storied pagoda. These lofty edifices, towering to the skies, constitute one of the beauties of a Chinese landscape. There appears to be some doubt concerning their

origin, but the supposition is that they are monuments of Budhism, as many of them have temples dedicated to Budha in their vicinity, and some of them contain Budhistic idols. That they are intimately connected with the superstition of the Chinese, and that they suppose them to exert a salutary influence upon the country surrounding them, there can be no doubt, from the tenor of the subscription papers occasionally circulated by the literati and gentry for their repair. The following is a translation of one issued at Canton, taken from the Chinese Repository:—"Fellow countrymen! The region of country southeast of the provincial city, on account of its water courses, has an important influence on the fortunes of the inhabitants. From an examination of old records it appears that the pagoda on Pachow and the adjacent temple, were built in the twenty-fifth year of Wanleih; and that the pagoda at Cheikang, and the temple there consecrated to the god of letters, were founded in the reign of Teënke; all these structures have had a most happy influence on every thing around them, causing the number of literati to be very numerous, and the productions of the soil most abundant. Recently, however, the winds and the rains, driving furiously, have broken down the tops of the pagodas, and laid the temples in ruins, and injured even their foundations. Their appearance now is very unsightly; they ought to be repaired, in order to secure the return of happy and prosperous times. The pagoda on the north of the city, which rises five stories high, and has its walls painted red, a color which is from its very nature productive of fire, ought also to be repaired, and painted with some other color. Already we have obtained the permission of their excellencies, the governor in council, to proceed with the contemplated repairs, and also recommendatory papers in which they advise the

people to assist in accomplishing this work. It being an affair which greatly concerns both our honor and prosperity, we have a right to expect, fellow-countrymen, that you will heartily coöperate, joyfully and promptly contributing, little or much, according to your ability, so that by our united efforts the repairs may be soon undertaken, and the buildings rise again to their former splendor! Then, according to your deeds of merit, the gods will send prosperity, and your glory and virtue will become great beyond comprehension. A special solicitation."

Chinese pagodas vary in height and the number of stories, but rank amongst the most durable structures of the country. The most celebrated is the famous porcelain tower at Nanking. This building is nine stories, and rises two hundred feet from the ground. The body is of blue brick, covered with porcelain tiles.

CASE XIV.

150 and 151. A pair of the largest size porcelain vases, painted to represent some of the battles fought in ancient times between the Tartars and Chinese. These paintings are preferred in China to the more modern styles, and are not fanciful caricatures, as supposed by many. The representation of similar scenes is one of the principal attractions of the Chinese stage at the present day, and the actors dress in the ancient costumes as seen on these and other articles of Chinese porcelain.

152 and 153. A pair of vases similar to the above, of the next size smaller.

154 and 155. A pair of porcelain vases of the third size, elegantly painted with single figures.

156. Finely gilt blue porcelain jar for powdered sugar, called "*ping-fa*," "chrystal flowers."

157 and 158. A pair of common flower stands.

159 and 160. A pair of hexagonal light green porcelain garden seats, with delicate white raised sprigs and flowers.

161 and 162. A pair of blue porcelain garden seats with white raised figures.

163. Beautifully painted porcelain garden seat, hexagonal form.

164 and 165. A pair of blue porcelain "*tom-tos*," or spittoons, with raised white flowers.

166 and 167. A pair of handsome enameled copper spittoons.

168 and 169. A pair of fine enameled candlesticks used as part of the furniture of Budhistic Altars.

170. A large and beautiful enameled copper vase, used to burn incense in before the idols of Budha.

171, 172, 173 and 174. Two pair of small porcelain vases.

175 and 176. A pair of yellow porcelain cap stands, with raised figures of parrots, &c.

177 and 178. A pair of antique six-sided porcelain vases.

179 and 180. A pair of fine painted square porcelain vases.

181 and 182. A pair of bottle shaped porcelain vases, richly painted.

183 and 184. A pair of five necked green flower vases. These are sometimes used by Chinese archers to try their skill in shooting their arrows into the different necks.

185. Handsome painted porcelain flower vase, with raised figure of a lizard encircling the neck.
186 and 187. A pair of porcelain cap stands, made in imitation of pieces of bamboo tied together.
188. Two beautiful enameled tea trays.
189. Enameled Jos Vase to hang on the wall beneath the painting of the idol. This is made in the form of half an *oo-loo* or bottle gourd, a Chinese emblem of longevity.
190. A beautiful enameled blue and gilt holy water vase, used by the Budhists.
191. Enameled tea-pot with stationary handle.
192. Small enameled flower vase.
193. Three enameled plates of different patterns, and one enameled tea-tray.

The manufacture of porcelain originated in China, and commenced with the Tang dynasty, A. D. 630. The first furnace on record was in Keang-se, the province where it is now principally made. In ancient times it was called "imitation gem ware." For the last thousand years the government has paid great attention to the manufacture of porcelain, and some of the Emperors have given large premiums for the best specimens. In point of substance it has never yet been surpassed, although the advances made in the science of chemistry, and in the art of painting, by Europeans, has enabled them to excel the Chinese in the coloring and the execution of the paintings. Notwithstanding the perfection to which Europeans have attained in the manufacture of China ware within the comparatively few years since its introduction, they still purchase considerable of the Chinese, and the value still keeps up, especially of the large articles, as an instance of which it may be stated that such jars as the large ones in this case, cost from two to three hundred dollars a pair, in China, according to the per-

fection of the shape and the beauty of the painting when taken from the furnace. Some idea may be formed of the extent of the manufacture when it is mentioned that several hundred thousand workmen are employed, and the fires of the furnaces, when seen from a distance at night, are said to resemble a city enveloped in flames.

CASE XV.

THE interior of this case is filled with Chinese musical instruments. On the top are several porcelain vases.

194. *Kam* or *kin*, "the lute." This is more esteemed than any other musical instrument of the Chinese; partly on account of its antiquity. A native writer says it is called *Kam* (to prohibit) because "it restrains and checks evil passions, and corrects the human heart." It is made from the wood of the *woo-tung* or Dyandria cordifolia, its strings are of silk, and it is said to discourse most excellent music, but the difficulty of playing upon it is so great, that "every tune that a Chinese learns costs him the labor of several months."

195. *Hayoong-Kok* or *Wa-Kok*. This instrument is used in Budhist temples to call the inmates to their evening devotions, and also in the army, as the drum is with us, to mark the morning and evening hours.

196. *Chang*. A smaller species of lute than the *Kam* It has sixteen strings and is generally seen in

the hands of blind musicians who use their long finger nails or some substitute as a plectrum.

7. *Pi-pa.* The balloon shaped guitar. This is also made of the *woo-tung* wood. The plain upper surface is left without varnish, and is let into the rounded back. The strings are of silk, as were those of the ancient lute used in Europe, and the *pi-pa* is said by Mr. Lay to correspond exactly to the harp of Pythagoras in the outline. It is one of the common accompaniments to the voice of ballad singers.

8. *Ut-Kam.* The full moon guitar. "This is made of the *Swan-che* wood, and has four strings which stand in pairs and are unisons with each other. The table is not coated with varnish, lest it should hurt the sound. Our violins never acquire their purest tones till they have lost the best part of their varnish; would it not be as well to take a leaf out of the Chinaman's book, and bestow all the ornament upon the neck and back, but leave the sounding-board untouched."

9. *Luk-Koo.* A call used by pedlars of cloth, &c. From morning till night the clicking of the *Luk-koo* is heard in the streets of Chinese towns, accompanied by cries of the different kinds of pedlars.

10. *Sam-een.* Three stringed guitar. "This is made of the *Swan-che* wood, its sounds are low and dull, and it is played as an accompaniment to the *pi-pa.* The body is covered with the skin of the *tan* snake, of which the natural vestment is divided by cloudy lines of brown and yellow into compartments. The jerkin of this snake, we see, helps to make

melody after its decease, and its liver is much prized by the dealers in medicines."

201. *Ee-een.* The two-stringed fiddle. The rebeck of the Chinese. Some Ee-eens are made merely of a stick of bamboo passing through a hollow cylinder of the same material, but this one is of rather better construction. "One end of the cylinder is covered with snake skin and the other is left open. The bow is in all its original simplicity being a piece of rattan or bamboo, with its ends drawn towards each other by a small bundle of horse-hair which passes between the strings, and it requires no little practice to keep them clear of one while being drawn over the other, as they are near together As it is a cheap instrument, it is in the hands of a great many learners, who fill up the vacuity of their leisure moments by grating the strings of this scrannel coagmentation of silk and wood. In better hands however, its notes though shrill and piercing, are by no means contemptible. It will be seen that this instrument, embodies the principle of the violin, which is comparatively a modern instrument, its great powers and capabilities being first pointed out by Tartini. The Chinese were in possession of the idea ages ago, but while the Italians labored to give the original draft every perfection it was susceptible of, the eastern Asiatics left theirs to enjoy its primitive simplicity."

202. *Tai-Kam.* The bass fiddle. This is very much like the *ee-een*, except that the drum is made of cocoa nut shell instead of bamboo, and its notes are gruffer. These two instruments are almost the only ones among the Chinese that are played with a bow.

203. *Taoong-Kam.* The wire strung harmonicon. The strings are beaten with small slips of bamboo, and in skilful hands emit sweet music.

204. *Shap-yam.* An instrument made of ten small gongs arranged in a frame shaped like a cross. This is carried in marriage processions and used as an accompaniment to other instruments.

205. *Chat-kok.* The clarion. This instrument is made of thin copper, and the upper part of the stem slides into the lower to enable the performer to modify the sounds, which are very grave.

206. *Wang-teh.* The Chinese flute. "This is made of bamboo, bound with silk between the apertures to preserve the wood from cracking, and helps doubtless to sweeten the sound. It is with this, as with the guitar and lute, that the Chinese dame cheers and beguiles the lonely and unexciting hours of her seclusion."

207. *Ho-toong.* Trombone trumpet. The sounding tube of this instrument is capable of being lengthened and shortened at the will of the performer. Its sounds, like those of our trombone, are not very agreeable alone, but form a proper relief to the shriller instruments when blown in concert.

208. *Sang.* This is a collection of tubes varying in length, so as to utter sounds at harmonic interval from each other, thus embodying the principle of the organ stops, and with the wind chest, into which the tubes are inserted, forms the embryo of that magnificent instrument. Very few of the Chinese of the present day understand the use of this instru-

ment, which was used in ancient times in the performance of religious rites.

209. *Hayoong-lo.* Small gong used with other instruments by bands of music during marriage entertainments.

210. *Nam-ting.* Small gong suspended in a metalic frame, used by Budhist priests.

211 and 212. *Tan-ta, and Tong Koo,* Gongs used in concert with other instruments.

The gong is a favorite instrument with the Chinese. The large ones are heard in their morning and evening devotions, they precede processions of all kinds, and drown all other noises in bands of music.

213 and 214. *Cymbals.* These add to the din kept up with gongs in bands of music upon the stage.

215. *Seaou-Soo-lo.* A small gong used in concert with other instruments.

216. *Tong-Koo.* The concert drum.

217. *Luk-Koo.* A call similar to 199.

218. *Wai-Koo,* "flat drum." "This is much used by blind singers, who saunter through the streets in the night. These singers are also the tellers of old stories. Many of them are poor female children, early trained to this business, by which they procure support for their parents, sometimes, as well as for themselves."

219. *Mar-lo.* Beggar's gong.

220 and 221. *Heang-teh.* "This possesses all the essential parts of the clarionet except the finish and the sweetness of its sound. It is a great favorite among the Chinese, who are so charmed with its loud and deafening sounds, they make it the principal on all occasions, either of joy or sorrow. It is heard at funeral

processions, it takes a part at marriage entertainments, and leads in the musical companies both at the theatre and and in the temple."

222. *Nam-Sing.* Bell used by Budhist priests in their worship. Among the instruments of percussion used by the Chinese, the great bell claims the first place, as all other instruments were tuned by this. It was also used in ancient times as the standard of weight and measure. The Chinese bell has no clapper, but is struck with a wooden hammer. It is seen in all the principal temples, hung in a large wooden stand, and is struck upon at vespers, and at other times, when prayers are offered up. The bell is an eastern invention, and was used many centuries before it was known in the west.

223. *Puk-eu,* "divining fish." This instrument is used in the recitation of prayers, both private and public, by the Budhistic priest, for the purpose of marking time.

224. *Pin-koo.* The low drum. This and the *pong-koo.* are used together in a chorus, the singers beating them with small bamboo sticks. They give out a peculiar clinking sound, not generally agreeable to the ears of others than Chinese, till use and association, ingredients in taste, have made it so.

225. *Tong-heng.* This metalic instrument is also used by the Budhist priests, to mark time while chaunting their prayers.

"As lovers of pleasure, the Chinese have always had great respect for music, one of its principal promoters; and for tones and rythm, the two essential elements of music and of song, they manifest great fondness. 'Indeed it appears that the ancient sages of Chi

were not only extremely fond of what they esteemed good music, but that they believed it to have a powerful influence over the morals of the people. It is said that Confucius was so powerfully struck with the music of the great Shun, that for three months after he heard it, he knew not the taste of his food.' Their writings on the subject of music, though hard to be understood, are very numerous; and they contain records of the art, in the earliest periods of their history, accompanied with drawings and descriptions of their instruments. Many of the most ancient are now disused, and 'according to their own account their music at present is far inferior to what it was in the golden ages of antiquity.'

"The rules for writing instrumental music among the Chinese change somewhat according to the instrument employed; thus the lute requires a very different system of notation from the guitar; and both from the rebeck. In the notation adopted for the lute, 'each note is a cluster of characters; one denotes the string, another the stud, a third informs you in what manner the fingers of the right hand are to be used, a fourth does the same in reference to the left, a fifth tells the performer in what way he must slide the hand before or after the appropriate sound has been given, and a sixth says, perhaps, that two notes are to be struck at the same time.' On account of this clumsy mode of notation, but few Chinese learn to play the lute scientifically."

226. Beautiful porcelain vase, with the surface purposely cracked in burning. The Chinese affirm that the art of making this kind of ware has been lost for several hundred years.

227. Light green porcelain vase, with raised white figure.

228. Very ancient surface cracked porcelain vase, discolored by time.

CASE XVI.

229. Large gilt figured envelopes for marriage letters.
230 " " letter paper " "
Exchanged by the parents of the bride and groom and sent accompanied by the marriage presents.
231. Smaller gilt figured marriage envelopes.
232. " " letter paper for same use as 230.
233 White letter paper, with blue title-page, for communications and petitions to government officers.
234. Red letter paper, with dark blue title-page, for communications between Mandarins.
235 and 236. Figured red letter paper.
237. Plain red letter paper.
238. Figured white letter paper.
239 and 240. Figured and plain mourning letter paper.
241 and 242. Figured and plain envelopes for letters.
243. Mourning envelopes.
244, 245, and 246. Name strips for envelopes.
247. Figured fancy colored note paper.
248 and 249. Plain red and mourning cards.
250. Small red cards.
251. Small red envelopes and name strips.
252. Letter from an officer in the province of Honan, to Dr. Parker, the American medical missionary, at Canton, stating his case and soliciting his advice.
253, 254, and 255. Envelope of letter from Wong (2d Imperial Commissioner,) to Dr. Parker;

the letter, and copy of Keying's despatch to the Emperor, accompanying the treaty with the United States.

256. Envelope of an official document from the Imperial Commissioner, Keying, to the Hon. Caleb Cushing, Minister Plenipotentiary from the United States to China.

257. Envelope of an official docnment from the Tsoong-to of Canton, to Paul S. Forbes, Esq. American Consul at Canton.

258. Facsimile of Keying's Tartar signature as affixed to the treaty between China and the United States. The first character is the signature, and the second or lower one is the flourish.

259. The Imperial Commissioner Keying's card.

260. The card of Wong-gan-toong the second Commissioner.

261, 262, and 263. The cards of Chow-chan-ling, Pwan-sz-shing or Pwan-tin-qua, and Tung-lin, the Mandarins or high officers attached to Keying's suite. It will be noticed that Pwan-tin-qua's card has a drab colored strip upon it upon which his name is inscribed. He was still in mourning, at the time this card was presented, for his mother who died nearly a year before. The Chinese ritual prescribes the time of mourning for a parent, which is nine months or thrice ninety days, during which time government officers retire from office.

264. Stereotype block for two pages of a Chinese book. All the printing is done in China with such blocks as this. They have no movable types; but the American missionaries at Macao and Hong-Kong are printing books in Chinese with movable types made in France.

Printing, Newspapers, Books, &c.

265. Seals for the use of merchants.
266. Handsome carved blocks for printing labels.
267. Block for printing invitations to marriage entertainments.
268. Stamps used by shopmen.
269. Canton court circular, containing only the movements of the various government officers.
270. Copy of the Peking Gazette, issued at Canton every other day. This one contains dates from Peking, eighty days previous (Canton is about as far from Peking as New Orleans is from New York.) There is no freedom of the press in China. The newspapers contain only such information as the government sees fit to have published to suit its own purposes.
271. Different kinds of theme paper used at the literary examinations of candidates for the different degrees necessary for them to attain before becoming eligible to office.
273. Account books of various sizes.
274. White envelopes with red name strips.
275. Faint ruled theme paper.
276. Ruled account paper.
277. Specimens of handsome characters made by a celebrated Canton scribe named Chung-uk-shung.
278. Characters for children to copy.
279. Chinese Almanac, for 1844.
280. Complaint of a poor Buffalo, a Budhist production, arranged to resemble a boy leading one of those animals.
281. Divining book to consult when throwing the bamboo slips used in Jos houses or temples to ascertain the lucky days for marriages, building houses, &c.

282. Chinese Arithmetic.

283 and 284. Ancient characters and their meaning explained.

285. Picture book used to learn children the names of things.

286. Directions for holding the pencil for different kinds of writing. The Chinese are great admirers of caligraphy, and indeed one of the essentials at the literary examination is an elegantly written theme.

The manufacture of paper and the art of printing both originated in China, the former being first made by the Chinese, A. D. 95, and the art of manufacturing is transmitted by the Arabs (who learnt it from the Chinese) into Spain about the beginning of the 10th century, and the latter invention, which was first introduced to the notice of the Chinese government about the middle of the 10th century, was first brought to notice in Europe in 1440, and introduced into England in 1470. Before the invention of paper, the Chinese wrote upon slips of flattened bamboo which they formed into books by fastening them together with wires.

CASE XVII.

This case contains a beautiful model of a two story summer house, as seen in the southern provinces of China, with small figures of a lady and gentleman. There are also a number of flowers made of rice paper and other ornaments for the hair made of feathers in imitation of flowers, birds and insects. On the top of this case are several finely painted porcelain vases.

CASE XVIII.

CONTAINS a model of a silk store in Canton. Artificial flowers made of silk and rice paper, and a fan made of the feathers of the Argus Pheasant. On the top of this case are also several porcelain vases.

CASE XIX.

CONTAINS a model of a China ware and curiosity shop in New China street, Canton, an ornamental fan made of Peacocks feathers, and one made of the feathers of the Argus Pheasant. There are two pair of elegant five necked porcelain flower vases, and a pair of beautifully painted single necked ditto, on the top of this case.

Chinese stores, like the houses, are ordinarily but one story high, but some of the handsomest are two stories. Nearly all are destitute of yards, and have only a platform upon the roof where the fuel is kept for cooking, which is done in the attic. In the cities the ground, in business localities, is covered with stores, and they are universally lighted by sky-lights in the roof, as seen in the models here exhibited.

CASE XX.

THE upper part of this case contains plates of various patterns made of brass enameled.

387. Enameled cup with cover.

288, 289. Small enameled hand spittoons used in bed, and carried by the attendants of gentlemen for the use of their masters.

290. Enameled cream cup, an article made for export, as the Chinese do not use cream or milk as a beverage.

291. Enameled stand for writing pencils and dust brush, a part of a gentleman's writing apparatus.

292. Curious enameled fruit shaped tea pot. The tea is put in at the bottom of the vessel, it having no opening at the top to admit the escape of the aroma of the tea.

293. Sweetmeat box made of enameled ware.

294. Vessel for hot *Sam-shou*, the liquor distilled from rice by the Chinese.

295. Enameled plate used in making offerings of fruits and cakes before idols.

296. Elegant enameled vessel for holding *Sam-shou*, also called *Su-hing* hot wine, used at entertainments.

297 to 299. Covered enameled tea cups.

300. Enameled milk cup.

301. Enameled plate for same use as 295.

302 to 304. Set of small enameled incense vessels used upon family altars.

305. Beautiful small enameled bowl for holy water. Used by Budhists.

306. Enameled sugar bowl.

307. Small enameled catty for fine tea.

308, 309. Small hand spittoons.

310. Same as 307.

311 to 315. Enameled plates of the ordinary size used at table by the Chinese to contain the relishes of pork, fish, &c., eaten with their rice. Each person is furnished with a bowl

for rice, and with his chopsticks takes from time to time some of the contents of the plates which are used in common.

316. Small enameled sugar bowl.

317. Small enameled saucer of a peculiar and ancient form which the Chinese consider lucky.

318 to 321. Enameled plates of various patterns.

322 to 324. Enameled saucers of various patterns.

325, 326. Similar to 317.

327. Similar to 324.

328 to 330. Enameled tobacco boxes. Tobacco is only used by the Chinese for smoking and snuffing.

331. Enameled pencil stand with water vessel attached to it for mixing India ink.

332, 333. Enameled pencil rack and stand.

334. Enameled rice bowl.

335, 336. Boxes made of enameled ware for betel nut, tobacco, &c.

337, 338. Enameled tea cups and saucers.

339. Small rice bowl curiously enameled.

340 to 342. Enameled tea cups and saucers.

343, 344. Beautiful blue and gold enameled boxes for tobacco.

345. Enameled cup for drinking *Sam-shou.*

346 to 351. Beautifully painted porcelain tea cups with metallic saucers and covers to prevent the escape of the aroma of the tea.

322. Mended cup and saucer exhibiting the Chinese method of repairing porcelain, glass, &c.

353. A set of enameled sweetmeat dishes made to fit a circular tray.

354 to 357. Enameled cups and saucers of small dimensions for drinking hot *Sam-shou* and very fine tea.

358, 359. Enameled saucers of peculiar forms.

360. Enameled Chinese spoon.

361, 362. A pair of elegant porcelain arm supports used on large settees.

363. Porcelain rice bowl within a porcelain hot water vessel.

364. A set of porcelain medicine boxes.

365. Ancient incense vessel in the form of a Unicorn on a stand. The incense is placed in the interior and the fumes exhale from the mouth.

366. Grotesque Chinaware image used as a pillow.

367, 371. Elegant metallic vessels for containing *Sam-shou* used at feasts and universally drank hot.

368 to 370. Curiously shaped metallic cups for drinking *Sam-shou*.

369. Metallic lamp stand.

372. Same as 366.

373. Same as 365.

374, 375. Two elegant porcelain tea trays.

376, 377. A pair of small porcelain flower stands.

378, 379. Straight jars, made of porcelain, for holding writing pencils.

380, 381. A pair of beautiful flower vases of small size.

382, 383. Curious formed and painted porcelain vases.

384, 385. A pair of handsomely painted flower vases.

386, 387. A pair of superb porcelain flower jars, in which the leaves of flowers are placed, the perfume escaping through the perforations in the covers.

388. Porcelain image of the Budhist goddess *Shing-Mo*, "Holy Mother," with a child in her arms holding a sceptre. The attributes of this heathen goddess strongly resemble those of the Virgin Mary.

389, 390. Tea pot and *Sam-shou* vessel made of blue stone ware.

391. Beautiful painted porcelain sugar bowl.

392, 393. Porcelain tea and *Sam-shou* vessels.

394 to 396. Set of small porcelain incense vessels.

397. Porcelain vessel, the upper part of which is used for medicine, and the lower as a spittoon.

398 to 401. Porcelain tea pots of different constructions.

402. Small unglazed porcelain vessel for the preparation of ginseng.

403. Wooden case for tea vessel used in stores and houses to keep tea warm.

404. Stone ware sweetmeat jar.

405. Small tea pot made of red glazed porcelain.

406. Common hand furnace made of an earthen vessel, to contain the coals, fitted into a bamboo basket, used by the poorer classes in cold weather.

In the north of China houses are heat by flues passing under the tile floors, and couches made of brick are heated in a similar manner, but at the south fires are only used for cooking, the body being kept warm, by putting on additional clothing as cold weather, which is not very severe or of long continuance, approaches. At Canton the mercury seldom falls below the freezing point, and it has snowed but once at that place in a great many years.

407, 408. Fanciful shaped vessel for holding water used to grind ink used for writing.

409. Tea pot made of common ware in the shape of a melon.

410. Blocks made of the root of the bamboo; used in temples to ascertain whether the prayers of suppliants will be answered favorably or not. The petitioner kneeling before the altar drops

the blocks upon the pavement, if one falls with the round side up and the other the flat, it is considered favorable, but if otherwise, the reverse.

411. Handsome case containing a tea vessel above and a stone ware receptacle for coals below. Every store and house is furnished with something of this kind for the use of the inmates and visitors. The Chinese warm all their drinks, considering cold ones unhealthy.

412. Curious tea pot made of common ware in the form of a pomegranate.

413. An image of one of the Budhist deities holding aloft the mystical diagram made by the ancient Emperor Fuhi. Used to protect houses from evil influences. The Emperor Fuhi or Fohy is considered by some Chinese historians as the founder of the Empire. Before he appeared they say men differed not from brutes, but he civilized them, and after making the eight mystical diagrams, of which the Chinese write and talk much but know little, he proceeded to invent the written character. The commencement of his reign is placed 2852 B. C., and it is in the province of Honan where he built his capital that the Chinese fix the site of that first settlement from whence have sprung all the successive dynasties and all the countless multitudes of the black haired people, which during a period of forty-seven centuries, have ruled and cultivated the hills and vallies of the Celestial Empire.

414. Porcelain medicine jar.

415. Small tea pot of curious construction for making a cup of tea expeditiously by placing a lamp underneath.

416. Common ware tea vessel for the use of stores and houses.

On the top of this case are eight elegant porcelain jars of various patterns.

CASE XXI.

CONTAINS a model of a canal boat, such as the tea is brought to Canton in; some artificial fruits, head ornaments made of feathers, and two fans so made that when opened in one direction are whole, but if opened the other appear broken. A large number of these canal boats are always to be seen in the Canton waters. They are excellent cargo boats, and peculiarly adapted to the shallow inland waters and canals, where they are pushed along by the men with bamboo poles, or tracked with ropes. They have peculiar masts, which can be taken down and put up with facility, which enables them to take advantage of the winds in large streams. The top of this case is covered with porcelain vases.

CASE XXII.

CONTAINS a model of a Nanking junk, and a number of specimens of artificial fruits.

The hulls of all junks are shaped very much like a Chinese shoe, but they differ considerably in their upper works and embellishments. The Nanking junks

are perhaps the handsomest. "The model from which a junk was first derived, is said by the Chinese to have been a monstrous fish; the fancied resemblance is kept up in the eyes, the mouth and teeth, painted on the bow, a frisking tail in the high stern, &c." Like all other Chinese vessels the junks are without keels, and draw very little water, on which account they fall to leeward in head winds, and are obliged, in their trading voyages, to take advantage of the monsoons or periodical winds which, on the coast of China, blow steadily for several months in one direction, and then change and blow in an opposite one. The art of navigation appears to have been on the decline in China for several centuries, as it is well known that the Chinese once navigated as far as India, while at present their most distant voyages extend no farther than Java, and the Malay islands to the south. They have no instruments for calculating the latitude or longitude, but are guided by the compass between the prominent headlands; of which together with the harbors, currents and shoals on the coast, they possess tolerably accurate directories. The sails of all Chinese vessels are made of mats, the ropes and cables of split rattans and coir, or the husk of the cocoa nut, and the anchors of a heavy hard wood called by the Chinese *teih-mo*, "iron wood." The account which Mr. Gutzlaff gives of the manning and discipline of the trading junks, in which he made several voyages, explains, in part, the loss of so many at sea. "Besides the principal owner of the cargo, or agent for those who own it, there is the captain or pilot. He sits constantly on the weather side of the vessel, observing the shores and promontories as they are approached, and from habit seldom lies down to sleep. Though he has the nominal command over the sailors, who are the offscourings of the Chinese

population, they obey him or not, according to their pleasure, and sometimes scold or brave him like one of their own number. Next to the pilot is the helmsman, who manages the steering and sails. Besides clerks for the cargo, there is a purchaser of provisions, and another whose express business it is to attend to the offerings to the gods and goddesses. The crew consists of two classes: the able seamen, who are called *Tow-mo*, "heads and eyes," and the ordinary seamen called *Foki's* "comrades." Every one is a shareholder, with the privilege of putting a certain quantity of goods on board. The principal object of all is trade, and the working of the junks would seem to be a subordinate point. The crew exercise full control over the vessel, and oppose every measure which they deem injurious to their own interest; so that the captain and pilot are often obliged to submit to them. In time of danger the men often lose all courage; and their indecision, with the confusion which attends the absence of discipline, not unfrequently proves the destruction of the junk."

On the top of this case are several porcelain vases and two China ware fountains, sometimes used as flower pots, made to represent rocky hill sides, with castles, temples, &c.

CASE XXIII.

CONTAINS a model of a Mandarin boat or revenue cutter.

The Mandarin boats, called by the Chinese "fast crabs," and "scrambling dragons," are intended by the government for the suppression of opium smug-

gling on the rivers, but are said to be oftener used for smuggling, or for collecting from smugglers a certain amount for every chest of opium they are allowed to run in, which amount goes into the pockets of the Mandarins having them in charge.

The top of this case is covered with porcelain vases and China ware fountains similar to those on the previous case.

CASE XXIV.

417. Gentlemen's embroidered pockets worn at the waist in front under the upper garment.
418. Gentlemen's embroidered pockets for keys.
419. Gentlemen's embroidered double pockets for betel nut, &c.
420. Gentlemen's embroidered watch pockets.

Those who can afford it usually carry two watches, one on each side. A Chinese being asked the reason answered "*S'pose one catchy litty sick inside, other can walky.*"

421. Embroidered head bands for ladies.
422. Stamped leather spectacle cases.
423. Embroidered cases for spectacles.
424. Large embroidered pocket.
425. Waist ornaments worn by gentlemen.
426. Embroidered sashes for ladies.
427. Gentlemen's embroidered woolen cap worn in cold weather.
428. Gentlemen's embroidered tobacco pouches, suspended at the waist.

Embroidered Articles.

429. Ornamental embroidered scent bags carried by gentlemen at the waist.
430. Silk bandage for small feet.
431. Embroidered fan cases. These articles form a part of the waist ornaments worn by gentlemen who all carry fans.
432. Embroidered scarlet worsted pockets.
433. Silk crape breast pieces worn in cold weather.
434. Embroidered knee pans padded with cotton and worn in winter.
435. Embroidered knee pans for summer wear.
436. Black silk handkerchief with white figure; carried by bridegrooms.
437. Printed crape door cover.
438. Child's head dress.
439. Budhist canonical head dress with embroidered images of the "precious Budhas" sitting on the flowers of the lotus or sacred water lily.
440. Silk garters worn by gentlemen.
441, 442. Chinese stockings.
443. Cap worn by Budhist priests on festival days.
444. Ordinary cap worn by Budhist priests.
445 to 447. Children's embroidered caps.
448. Different kinds of caps worn by gentlemen in winter.
449. Gentlemen's summer caps made of horse hair.
450. Boy's caps.
451. Mourning caps.
452. Felt caps.
453. Velvet collars worn in winter by gentlemen.

CASE XXV.

453. Image of a Chinese sage, carved from a root of the bamboo.
454. Beautiful carved king wood cap stand.
455. Large and elegant bronze incense vase with carved wood cover and stand.
456. Budhist idol carved from the root of the bamboo.
457. Beautiful carved wood stand and tree with bronze images of an old man, a stork and a deer, emblematic of long life and happiness.
458. Figure of an elephant and his master handsomely carved from a bamboo root.
459. Fine red lacquered incense vessel in the form of an Oo-loo or bottle gourd which is considered by the Chinese an emblem of longevity.
460. Similar to 454.
461. Figure of a Chinese sage riding on a deer, carved from a bamboo root.
462. Magic mirror on carved stand. Some of these mirrors possess the curious property of reflecting an image on a wall, of the raised figures on the back from the surface. The body of the mirror and the figures are supposed to be made of metals of different reflective powers, and the figures to extend through the mirror to the face, which being polished, renders their outlines invisible to the eye.
463. Budhist idol, with Joo-ee or sceptre in his hand, riding upon a buffalo. Carved from a bamboo root.

464. Bronze image of Budha.
465. Parrot carved from the root of the bamboo.
466. Vine pattern stand elaborately carved out of king wood.
467. Beautiful leaf pattern bronze holy water vase on a finely carved stand.
468. Elegantly carved cup made from the horn of the rhinoceros, on a carved king wood stand. These cups were sent to government officers in ancient times by the Emperors, as marks of displeasure to be followed by removal from office.
469. Bronze elephant and figure.
470. Triple ornamental carved wood stand with variegated marble tops.
471. Representation of a hill with temples, devotees, &c., elaborately carved from a bamboo root.
472. Temple and figures carved in bamboo.
473. Image of a Budhist Jos or God, beautifully carved in a fine yellow wood resembling English box.
474. Elegant bronze vase of small size, on stand.
475. Double ornamental stand with marble tops.
476. Grotesque image carved from a bamboo root.
477. Bronze incense vessel in the form of a duck on a handsome carved stand. The incense is placed within the body, the smoke escaping through the mouth.
478. Bronze image of *Kuan-yim*, the goddess of mercy, on carved stand.
479. Double marble top stand, similar to 475.
480. Temple and figures carved from a bamboo root.
481, 482. Machine toys made at Nanking.
483. Chinese compass. The polarity of the needle was probably discovered in China as it is ex-

plicitly noticed in a Chinese dictionary, finished A. D. 121, and previous to 419, it was used by them to guide ships.

484. Similar to 481 and 482.

485. Large Chinese compass.

486. Carved stone Jos or idol.

487. Small tea-pot made of a brown ware, much esteemed by the Chinese, and beautifully painted in enamel.

488. Sword made of ancient Chinese coin, supposed by that superstitious people to be very efficacious in keeping away ghosts and generally suspended at the head of their couches for that purpose.

489. Tea-pot similar to 487.

490. Lacquered letter box.

491. Compass and sun dial.

492. Tea-pot made of fine brown ware.

493. Model of a two storied pagoda carved out of stone.

494. Small brown earthen ware tea-pot.

495. Compass and perpetual almanac.

496. Nanking machine toy.

497. Small clay toy images from Nanking.

498. Small carved stone image.

409. Toy buffalo made of clay.

500. Tea-cups finely carved from cocoa-nut wood and lined with metal.

501. Handsome small brown ware tea-pot.

502. Small grotesque image carved out of stone.

503. Beautiful carved stone image.

504. Small hexagonal stand carved out of king wood.

505, 507, 509. Nanking machine toys of different construction. These toys contain machinery inside, and when wound up possess the power of locomotion for a short time.

506. Small lacquered tobacco-box.
508. Large brown ware tea-pot handsomely painted.
510. Chopsticks and knife in a shark skin case. Worn by gentlemen suspended at the girdle and used to eat with.
511. Elaborately carved ivory fan.
512. Beautifully engraved tortoise shell paper cutter.
513, 514. Ivory puzzles of different construction.
515. Small Chinese compass.
516. Grotesque carved ivory letter stamp.
517. Ink stone box with the cover ornamented with a vine and flowers made of pearl in relief.
518. Superbly carved sandal wood letter rack.
519. Chopsticks and knife in a tortoise shell case.
520. Chastely ornamented feather fan with ivory frame.
521, 523. Handsomely carved ivory paper cutters.
522. Engraved tortoise shell segar case.
524. Silver basket with gold and enameled ornaments. A most elegant specimen of Chinese fillagree work.
525. Carved sandal wood case containing a pair of chopsticks, knife and toothpick.
526. Handsome lacquered card case.
527. Curious tea-pot made of metal and lined with earthen ware, the handle and end of the spout being made of jade stone.
528. Carved ivory counter box.
529. Stone pencil holder.
530. Carved coca nut wood tea-cups, with metallic linings.
531. Carved pearl card case.
532. Round carved ivory counter box.
533. Handsome carved ivory puzzle and box.
534. Large ivory basket, most exquisitely carved.
535. Belt clasp used by government officers.

536. Carved stone pencil stand.
537. Hexagonal carved king wood stand of small size.
538. Engraved tortoise shell covered book containing small figures of Chinese, made of silk with painted ivory faces.
539. Gilt silver arm ring worn by Chinese ladies.
540. Small handsomely carved stand, made of king wood.
541. Ivory puzzle.
542. Neatly carved ivory letter stamp.
543. Pearl letter stamp.
544. Splendidly carved ivory card case.
545. Finely carved gentlemen's waist ornament made of *Yu* or Jade, a stone highly prized by the Chinese and very costly.
546. Silver arm ring or bracelet.
547. An elegant carved tortoise shell card case.
548, 552. A pair of small handsome king wood stands.
549. Snuff bottle.
550, 553. Small lacquered tobacco boxes.
551. Thumb ring worn by archers.
554. Beautiful ivory model of a flower boat, with figures, furniture, &c. complete.
555. Curious ivory letter stamp.
556. Elegant carved ivory frame with a figure of a lady, reclining on a couch carved in ivory and painted on one side, and a looking glass on the other.
557. Book containing diagrams of puzzles.
558. Small mirror with back handsomely carved in ivory and painted.
559. Large and finely carved ivory ball, containing sixteen other balls inside, curiously carved out of a solid piece of ivory.

560. Very finely carved ivory case for a snuff bottle.
561, 562. Small carved ivory balls.
563. Toy buffalo, made of clay, with boy on his back flying a kite.
564. Grotesque carved ivory letter stamp.
565. Waist ornament worn by gentlemen.
566. Small *Sam-shou* cups made of cocoa nut wood, lined with metal.
567. Small gilt porcelain tea-pot.
568. Ivory letter stamp, with ball handle, containing several concentric spheres within.
569. Small Nanking clay toys.
570. Snuff bottle.
571. Carved cocoa nut wood tea cups.
572. Small brown ware tea-pot.
573. Very small clay toys made at Nanking.
574. Carved bone fan.
575. Grotesque carved stone paper weight.
576. Small magic mirror on carved stand.
577. Chinese spy glass, of little or no use, as they are not possessed of science enough to make a good instrument of this kind.
578. Chinese compass.
579. Curious puzzle made of a number of silk strings and ivory cross bars. The bars will slide up and down but the number of strings between the different pairs varies.
580. Small pocket compass.
581, 583. Brown earthen ware tea-pots.
582. Curiously carved stone paper weights.
584. Elegant carved sandal wood card stand supported by a grotesque figure of a frog.
585. Small carved stand of handsome shape.
586. Beautiful Japanese carved lacquered box.
587. Lacquered letter case.
588. Small curious shaped brown ware tea-pot.

589. Water vessels, part of a Chinese writing apparatus.

590. Small fancy lacquered box for betel nut, tobacco, &c.

591. An elegant *Joo-ee* or sceptre, which according to Davis is, in fact, an emblem of amity and good will. It is called *Joo-ee*, "as you wish," and is exchanged as a costly mark of friendship; but that it had a religious origin seems indicated by the sacred flower of the lotus being generally carved on the superior end.

592, 594. Mandarins' belt clasps.

593. King wood ornamental stand, in the form of a flower.

595. Carved ivory letter stamp.

596. Ornamental stand made of king wood.

597. Small fancy lacquered box.

598. Small yellow earthen ware tea-pot.

599, 600. Metallic framed compasses and sundials.

601. Small double carved king wood stand.

In carving small articles out of ivory, tortoise shell, sandal and other woods, stone and bamboo, the Chinese certainly do excel any other nation, and if visitors closely examine the articles in this case they will readily perceive that the patient labor bestowed upon some of them must have been immense.

CASE XXVI.

602. Chinese compass.

603. Porcelain flower vessel in the form of an elephant.

604 Chinese combs of various patterns.

605 to 607. Three covered cups showing the process of painting porcelain. The first has the outline drawn in India ink, the second has the colors put on, and the third is finished, the colors being burned in.

608. A set of chopsticks.

609. Spectacles of different kinds, made of chrystal. These are sometimes fastened on by loops passing over the ears and sometimes with strings with little weights at the ends. The large round eye gives the wearer a peculiarly sapient appearance.

610. Small books containing the prayers recited by the Budhist priests, and sold by them as amulets to be carried about the person.

611. An Oo-loo or bottle gourd, considered an emblem of longevity.

612. Tray and set of porcelain writing implements.

613. Dried skin of the porcupine fish, used by the Chinese as lanterns.

614. Red porcelain medicine box.

615. Joo-ee or sceptre, similar to the one in case XXV. The ornamental parts are carved out of jade and other precious stones.

616. Beautiful lacquered paint box, with colors, &c. complete.

617. Large and beautifully painted porcelain punch bowl.

618. Elegant covered porcelain conjee or rice bowl.

619. Arm rings, belt clasps, hair pin and ear rings.

620. Beautifully painted fancy shaped porcelain fruit dish.

621. Porcelain rice bowl and hot water vessel.

622, 623. Fine painted fancy shaped porcelain fruit dishes.

624, 625. Two large and finely painted porcelain plates on stands.

626. Different sized compasses.

627 to 629. Three elegantly painted porcelain dishes of fancy shapes.

630. Fine porcelain sweetmeat vessels in the form of a puzzle. Within the different ones are paintings of birds and flowers upon the prepared leaves of the *Ficus religiosa* or Banyan tree.

631. Copper hand furnace used by gentlemen in cold weather.

632. Compasses used on board of junks and other large Chinese vessels.

633. Large compass of different construction.

634. A beautiful and costly carved red lacquered Japanese present box presented by Pwan-tin-qua, one of Keying's suite.

635. A number of snuff bottles of different patterns and made of different materials. The snuff is taken out with a little spoon attached to the stopple.

636. Lacquered sweetmeat box.

637. Beautiful pearl inlaid lacquered cover to 636.

638. Splendid pearl inlaid lady's dressing case from Japan.

CASE XXVII.

CONTAINS a model of a Chinese flower boat, some pots of artificial flower and an Argus Pheasant feather fan.

The flower boats are used by the Chinese as hotels

are with us, but to a greater extent, in giving dinners. They are also often used by bridal parties and excursions of other kinds upon the rivers. At Canton whole streets of these boats are seen, which with their richly carved and gilded fronts present a gorgeous spectacle, especially at night, when they are splendidly lighted with a great variety of lanterns. Many of them are used as drinking and gaming establishments and some for worse purposes. On the top of the case is an elegant model of a Chinese summer house and a beautiful specimen of carving in fine wood.

CASE XXVIII.

CONTAINS a model of a Hong boat, and some pots of artificial flowers. These boats are so called by foreigners, because used by the Hong merchants in going from one part of Canton to another, or to and from their country places. They are very pleasant and convenient boats for making excursions upon the river with small parties in summer, and have been adopted by several foreign residents at Canton for this purpose. On this and the next case are a number of cases of insects, &c.

CASE XXIX.

CONTAINS a model of a stone bridge of five arches at Fahti near Canton.

CASE XXX.

639, 640. Two beautiful paintings on glass representing scenes in the ancient history of the Empire.

641. Rosaries made of different materials and worn by priests and mandarins.

642. A metallic vessel with several apartments, one above the other, and tea and *Sam-shou* pots fastened on at the sides. A lamp beneath warms the whole apparatus.

643. Handsome domestic shrine made of King wood.

644, 645, 647. Metallic candlesticks and plate to set upon on altar before Budhist idols.

646. White copper hookah in a case with box for tobacco and stand for match paper. In these pipes the fumes of the tobacco are made to pass through water or some aromatic liquid, contained in the vessel below.

648. Metallic tobacco box and match stand.

649. White copper hand furnace.

650, 651. Metallic night lamp and cover.

652. A beautiful carved stone tablet in an elegant carved King wood frame and stand.

653, 654. Metallic tea and *Sam-shou* pots.

655. Handsome reading lamp made of white copper.

656, 657. Bamboo under shirts worn by gentlemen in summer.

658. Sword made of old coin and hung up in houses to prevent the ingress of ghosts.

659 to 663. Figured candles burned in the temples and by the wealthy before the representatives of the Budhist deities on festivals.

Candles, &c.

664. Common candles. The Chinese have been obliged to seek a substitute for the fat of animals, owing to their scarcity, in the vegetable kingdom, and this they find in the seed of the *croton febriferum* or tallow tree. This seed which is contained in a three lobed berry is surrounded by a white substance not unlike tallow in consistence. The vegetable grease is obtained from the seed by grinding, crushing, exposing it to heat and afterwards pressing it. From this substance all their candles are made and as it melts easily the candles are usually coated with wax. They burn rapidly, having a large wick, made of a bamboo stick, covered with cotton, and give bad light, with a great deal of smoke.

665. A painting on glass representing a thunder storm, which the Chinese suppose is caused by the dragon.

666. Metallic incense vessel to suspend against the wall.

667. White copper hookah.

668. Carved wood shrine with porcelain image of the goddess Kuan-yim.

669, 670. A pair of beautifully flowered candles used at wedding entertainments.

671. Richly carved and gilt shrine with name of the deity inscribed on the tablet below.

672, 673. 664. Metallic candlesticks and incense vessel.

675, 676. Metal *Sam-shou* pots.

677. Large and elegant tablet on stand.

CASE XXXI.

CONTAINS a model of a duck boat and several lacquered feather fans.

The Chinese consume a great many ducks, which they contrive to rear very cheaply in boats made for the purpose. In these the ducks are conveyed from place to place upon the rivers and turned out to seek their own food upon the muddy banks and shoals. Upon a signal being given by the owner, the ducks may be seen hurrying from every direction towards the floats to which they belong, and ascending the inclined planks laid out for the purpose, file off to their own coops. It is said that the birds are trained to flock to the boats, when the signal is given, by the last one coming in being whipped.

CASES XXXII AND XXXIII.

THE first of these cases contains a model of a stone bridge of three openings in the interior of Honam; and the second a model of a granite bridge of three arches opposite Canton.

Chinese bridges, where there is much passing, and the situation admits of it, are always made of the most solid and durable materials, put together in a substantial manner. Evidences of their engineering skill in this respect are to be seen in all parts of the empire, and several fine bridges are spoken of in Staunton's

account of Lord Macartney's embassy to China. One of ninety-one arches, thrown across an arm of a lake between Soo-chow and Hang-chow, was passed, and in Keang-nan solid stone bridges of different forms were observed to be thrown over the canal. Some of the arches were semi-circular, others the transverse section of an elipse, and others approached the shape of a horse shoe, the space being widest at the top. From the fact of arches and vaulted work being found in the Great Wall, which was built more than two thousand years ago, it is evident that the Chinese must have understood the construction and properties of the arch long before the Greeks and Romans, whose original and most ancient edifices consisted of columns connected by straight architraves, of bulk sufficient to support the incumbent pressure of solid masonry.

CASE XXXIV.

CONTAINS a beautiful model of a Mandarin's couch, with the appurtenances complete. On the top is a model of the Whampoa pagoda.

The bedsteads used by the wealthy Chinese, of which our model is a fair specimen, are massive and tasty pieces of furniture, and cost large sums. In summer nothing but a mat is used upon them; and in winter a thin quilt stuffed with raw silk. The luxury of feather beds, hair mattrasses, and other western inventions, appear to be unknown to the Celestials. The bed covering is made of silk, and always handsome; its arrangement at the back will be noticed in

the model. A pillow made of bamboo or rattan usually answers to rest the head upon.

The model of a pagoda on this case is a representation of the pagoda of *Pepa-chow*, known to foreigners as the "Whampoa pagoda." It is one of the landmarks used by vessels coming up the river. It stands on a slight elevation of ground, is about 170 feet high, and was built in 1598. It was originally called Fowtú, (Budha,) and also "the pagoda of the sea monsters," and has a small court dedicated to the god of the north, and a temple consecrated to the monsters of the deep.

CASE XXXV.

678. Large cakes of ink with gilt figures of the dragon upon them.
679. Rolls of ink used in stores.
680. Common writing pencils of different sizes.
681. A case of fine writing pencils.
682. Fine ink of different manufacture.
683. Large and small pencils for writing the differ- styles of characters.
684. Similar to 680.
685. Brushes used by lantern manufacturers.
686. Ink stones.
687. A pair of children's grass slippers.
688. Shoes for large sized compressed feet.
689. do. do. small feet.
690. Paints used by the Chinese ladies upon their faces, which they cover so completely with

white as to hide their complexions entirely. The lips only are touched with red.

691. Shoes for small footed ladies.

692. Clay models of a pair of the *golden lilies*, one bandaged and the other naked.

693. False hair worn by ladies.

694. Pair of children's grass slippers.

695. Thick leather soled shoes worn in wet weather by women with large feet.

696. Boys' satin shoes with fancy soles.

697, 698. Children's embroidered shoes.

699. Heavy shoes for children, with felt soles.

700. Beautifully embroidered shoes of various patterns for ladies with large feet.

701. Embossed blue satin shoes for gentlemen.

702. Gentlemen's cloth shoes with felt soles.

703. do. dark grass shoes.

704. Grass slippers.

705. Mandarin's satin boots.

706. Grass slippers lined with cotton.

707. Similar to 702.

708. Children's leather shoes; worn by the poorer classes.

709. Yellow grass shoes for gentlemen.

710. Mourning Shoes.

711. Heavy wood soled shoes worn in rainy weather.

712. Satin shoes with thick leather soles for wet weather.

713. Military boots.

714. Overshoes for ladies with small feet.

715. Clogs worn by coolies.

716. Leather boots for ladies with small feet.

717. Children's shoes.

As the Chinese have very little leather besides pig skin which is very porous, they are obliged to make the soles of their boots and shoes waterproof with

some other material to keep out water. For this purpose they use wood, felt and paper.

CASE XXXVI.

CONTAINS a model of the principal building attached to the celebrated Budhist temple at Honam, commonly called the Honam Jos house, with idols, &c., complete. On the top of the case is a model of a two storied summer house in the south of China completely furnished.

The ground occupied by the temple at Honam, which is the largest and best endowed religious establishment in the southern part of the Empire, was originally a private garden, but several hundred years ago, a priest named Cheyue, built up an establishment, which he called "the temple of ten thousand autumns," and dedicated it to Budha. It remained an obscure place until within 200 years; when the Emperor Kanghe's son in law, who acquired the title of "King of the subjugated South," by completely bringing the province of Canton under his father's sway, took up his head quarters in the temple of Honam. Being a blood thirsty man, and casting his eyes upon Ah-tsze, a fat, happy priest, whose good condition he thought could not be the effect of vegetable diet, and that he was consequently a hypocrite, he drew his sword to kill him; but his arm suddenly stiffened, and he was stopped from his purpose. That night a divine person appeared to him in a dream, and assured him that Ah-tsze was a holy man, adding, "you must not unjustly kill him." Next morning the king presented himself before Ah-tsze, confessed his crime,

and his arm was immediately restored. He then did obeisance to the priest, and took him for his tutor and guide, and morning and evening the king waited on the priest as his servant. Through the intervention of Ah-tsze the inhabitants of the surrounding country were rescued from extermination, and by their gratitude and the munificence of the king and his Tartar officers the temple was raised to its present magnificence.

Its buildings, which are chiefly of brick, are numerous, and occupy with the gardens belonging to the temple, six or eight acres. These grounds are surrounded by a high wall. After entering the first gate and passing through a long court-yard, the centre of which is occupied by a handsome wide granite walk, kept very clean, and shaded by rows of large trees on each side, you come to the second, called the hill gate, over which *Hae-chwang*, the name of the temple, is written in large characters. Here, as you stand in the gateway, you see two colossal figures, twenty or twenty-five feet in height,—images of deified warriors, stationed one on your right and the other on your left, in threatening attitudes, to guard day and night the entrance to the inner courts. Passing further on, through another court, you enter "the palace of the four great celestial Kings," images of ancient heroes, of colossal dimensions, like the former. Still advancing, a broad granite pathway, like the two former, conducts you up to the principal building, of which our model is a representation. Upon a carved and gilded tablet, in front, is inscribed the characters *Tae Hoong Paou Teen*, "The Great Powerful Precious Palace." *Procal, O procul este profani.* You are now in the presence of the trial of Budha. *Sau Paou Fuh*, the three precious Budhas. Three stately images, more than twenty feet in height, in a sitting posture,

covered with burnished gold, and representing the past, the present, and to come. On the right sits *Kwo-Keu Fuh*, whose reign is already past. In the centre is *Heen-tsae Fuh*, who now reigns over the world. And on the left is *We-lae Fuh*, the Budha whose reign is yet to come. In front of these are altars, upon which the incense vessels and offerings to the gods are placed. Eighteen other gilded idols of smaller size, deck the sides of the hall, and bells, urns, &c., are scattered about.

The building, in which these images are placed, is about 100 feet square, and standing in the midst of the vast hall, at twilight, surrounded by the colossal but senseless and silent idols, who receive the largest share of the worship due from the sons and daughters of Adam to their Creator, a feeling of awe gradually steals over the mind, akin to that felt on visiting the splendid edifices dedicated to religious purposes in other countries. But here it is soon dispelled by the monotonous chanting of the priests, performing their vespers in the Pali language, of the meaning of which they themselves are generally ignorant.

"Beyond this building are other halls, filled with images, and on the right side is a long line of apartments, some of which are formed into narrow cells for the priests, and others into stalls and pens for pigs, fowls, &c., which are brought to the temple by devout devotees, when they come to make or pay vows to the beings who inhabit the temple. On the left side there is another set of apartments, a pavilion for Kwan-foo-tsze, a military demigod; a hall for the reception of visitors; a treasury; a retreat for *Te-tseang-wang*, the King of Hades; the chief priest's room; a dining hall, and a kitchen. Beyond these, there is a spacious garden, at the extremity of which there is a mausoleum, wherein the ashes of the burnt priests are once

a year deposited; also a furnace for burning their dead bodies, and a little cell in which the jars containing their ashes are kept, till the annual season for opening the mausoleum returns. There are likewise, tombs for the bodies of those who leave money for their burial. There are about 175 priests in the temple, who are supported in part by property belonging to the establishment, and partly by their own private resources. Only a very few of them are well educated."

The summer or country houses, of which the models seen in this collection, are fair specimens, are generally built of wood and set upon brick or stone pillars in the midst of sheets of water, which are covered with the nelumbium, or water lily. Some of these country seats, occupying a few acres only, diversified by artificial hills, clumps of rocks and trees, small islands and buildings of different sizes and construction, joined together by tasty bridges, are arranged in such a perspective manner as to give them the appearance of extensive grounds. Families do not ordinarily reside at these places, but short excursions are made to them in summer, and entertainments are given to friends in them, in which theatrical performances generally form a part, and a private theatre is therefore attached to the principal building for this purpose. The Chinese being great epicures, some of these entertainments are very costly, and the tables are covered with a profusion of dishes, filled with extravagant and far-fetched dainties. The order of the courses varies, but they usually begin as ours end, with fruits, cakes and sweetmeats, and end as ours begin, with soup, or more commonly with plain boiled rice. The number of courses is sometimes very great; ten, twenty, thirty and upwards are not unusual. One course is not entirely removed to give

place to another, but the dishes are being continually changed. The food consists principally of stews, in which the meat is cut up into small pieces previous to cooking, in order to accommodate it to the chop-sticks, and a Chinese dinner would be nothing without stews made of birds' nests, sharks' fins, deers' sinews, bircho-de-mer, or sea slugs, and many other such dishes, used and appreciated only by the Chinese, and all of which, to the uneducated and barbarous taste of a native of the western world, possess a similarly insipid or repulsive flavor. Sam-shou, a liquor distilled from rice, is served hot, and the host and guests amuse themselves with the game of *tsoey-moey*, or some other. The game is played by two persons facing each other and simultaneously throwing out their hands and opening some of their fingers, at the same time expressing the number of fingers held out by both. If one guesses correctly, and the other does not, the loser is obliged to drink a cup of sam-shou. This is a favorite game with all classes, and Davis says, is precisely the same as the game of *Morra*, common among the lower orders of Italy at the present day, and derived by them from the Roman sport of "*Micare digitis*," of which Cicero remarked, that "you must have great faith in the honesty of any man with whom you played in the dark." After the entertainment, if theatricals are introduced, one of the actors steps forward and presents a list of plays to the principal guest for his selection, any of which the company can perform at a moment's notice.

The dwelling houses of the Chinese present a blank wall to the street, and in this respect as well as in their ordinary plan, are said to bear a curious resemblance to the remains of the Roman habitations, disinterred from the scoriæ and ashes of Pompeii. "They consist usually of a single story, divided into several

apartments, lighted only by windows looking into the internal court yard. The principal room next to the entrance, serves to receive visitors as well as for eating; and within are the more private apartments, the doorways of which are screened by pendant curtains of silk or cotton. At the north, the apartments are furnished with brick work couches, with furnaces below to warm them during the winter."

The houses are generally raised a few steps above the ground and are generally built of blue brick superficially pointed. "Those of consequence are entered by a triple gateway, consisting of one large folding door in the centre, and of a smaller one on either side. These last serve for ordinary occasions, while the first is thrown open for the reception of distinguished guests. Large lanterns of a cylindrical shape are hung at the sides, on which are inscribed the name and titles of the inhabitant of the mansion, so as to be read either by day or at night when the lanterns are lighted." Just within the gates is the covered court, where the sedan chairs stand, surrounded by red varnished label boards, having inscribed in gilt characters, the full titles of any person of rank and consequence.

CASE XXXVII.

THIS case is placed between II. and III. and contains a model of a Sing-Song, or Chinese theatre, with actors performing.

The Chinese, although fond of theatricals, have no stationary theatres except at Peking, but companies of actors are continually travelling through the provinces performing wherever the inhabitants can raise a suffi-

cient amount by subscription to remunerate them. Bamboos and mats are to be had everywhere, and in a few hours, with these, and rattans to fasten them together, the Chinese will construct a large building. The theatres are generally erected in some of the squares or open places in front of the temples and are free to all passers by, as they are left entirely open in front. Women are never seen on the Chinese stage, their parts being performed admirably by young boys educated for the purpose. Many of their plays are founded on the ancient history of the Empire and represent the wars between the different states or petty kingdoms. In these plays the dresses are very splendid. As they use little or no shifting scenery, a great deal is left to the imagination. An actor comes in with a whip in his hand and throws up his left leg when there is no doubt he is on horseback. Striding up and down the stage several times, he stops and informs the audience that he has arrived at some distant place, which they are in duty bound to believe. If he hesitates in his rapid pace during his journey and treads a few steps cautiously, and with an oscillating motion of the body, and then stoops down and begins pulling at an imaginary oar, the spectators must suppose him exposed to the dangers of navigation. These defects with the ludicrously painted faces of the actors representing Tartar generals and the horrid din kept up with gongs and an instrument which has been aptly compared in its notes to a cracked penny trumpet, renders all their historical plays farces in the eyes of foreigners. The plays begin about the middle of the day and last until late at night, usually ending with tumbling and other feats of agility and strength.

CASE XXXVIII.

BETWEEN Cases III. and IV. contains a small model of a tanka boat.

CASE XXXIX.

BETWEEN Cases IV and V.

718. Mats made of cocoa-nut husks.
719. Brushes " " " used by painters.
720. Barbers' brushes.
721. Gentlemen's leather pockets.
722. Tinder cases.
723. Small opium pillow.
724. Pocket ink-stand.
725. Moustache combs.
726. Tortoise shell and bamboo instruments, used by ladies to fasten up the hair.
727. Brushes used by ladies to clean their combs.
728. Tinman's soldering irons, made of iron.
729. Small tinman's shears.
730. Tinman's hammers.
731. Funnel made of tin.
732. Tailor's shears.
733. Ladies' scissors.
734. Snuffers.
735. Shoe brushes.
736. "*Soon-poon*" counting-board universally used by the Chinese in calculating sums.

737. Chinese padlocks of curious construction.
738. Small pillow made of rattan.
739. Pillow made of lacquered pig skin.
740. Leather travelling pillow.
741. Chinese nails and screws made entirely by hand.

CASE XL.

BETWEEN Cases IX. and X.

742. Large Jos stick burned in incense vessels before idols.
743. Jos stick made of the raspings of sandal wood, which when burned gives out a fragrant odor.
744, 745. Sandal wood Jos stick in different fancy packages.
746. Common Jos stick used in stores and houses as incense. Before clocks were introduced into China, Jos stick, graduated to measure time, and clepsydra's were instruments by which the Chinese kept the time of day. Each period of a day and night together is divided by them into twelve parts called *chee*, which begin at eleven o'clock at night according to our reckoning.
747. Brick tea used in China as a medicine, and in some parts of Tartary, according to Timkowski, like money, as a medium of exchange.
748. Chinese match paper for lighting pipes. It takes fire readily, and is inflamed when required by a slight puff.
749, 750. Cakes of tea used as a medicine.
751. Ring Jos stick used in houses and stores to pre-

serve a fire to light pipes by. Jos stick receives its name from the principal use made of it, as it is kept continually burning as incense before the Jos or idols in the temples, houses and vessels of the Chinese.

752. Betel nut as taken from the tree.

753. " with the shuck taken off.

754. Second quality of betel nut.

755. Betel nut cut in thin slices for chewing.

756. Honan betel nut chewed without pepper leaves.

This nut is in fact the areca nut, the fruit of a slender palm, not above six inches in diameter and about 30 feet high.

The betel pepper is the vine from which the leaf is obtained, and for which it is alone cultivated. The flavor of the leaf is very peculiar, being between a herbaceous and an aromatic taste, and is a little pungent. It is cultivated throughout the south of China. The preparation of the betel nut for use is very simple. The thin slices are merely wrapped in the raw fresh pepper leaves with enough quick-lime to give them a flavor.

The habit of chewing this preparation has extended from the islands, where the plant is found, to the continent of Asia, and it is now used from the Red sea to the Pacific Ocean. All classes of people among the islanders, male and female, are in the habit of chewing it. "It sweetens the breath," so say those who use it, "rectifies and strengthens the stomach, and preserves the teeth;" it also gives the teeth, lips and gums a dark red color, which is esteemed a mark of beauty in proportion to its darkness. There is less objection against its use than that of tobacco; its narcotic properties are not so great, and the taste more pleasant. Persons of rank carry it prepared for use in splendid cases, suspended from their girdles. Poor people are

contented with cases of any kind, provided they contain the substance itself. Among some of the inhabitants of the Indian Archipelago, to refuse, on meeting a friend, to accept the betel-nut is regarded as an offence, and satisfaction is demanded. So interwoven into their ideas has the practice become, that figures of beauty are taken from it, and a face is not accounted beautiful, unless the mouth be stained of a dirty red round the outside of the lips.

757. Medicine put up in boxes with advertisements in the form of the Oo-loo. An emblem of longevity.

758, 759. Chinese smoking tobacco.

760. Chinese paper segars.

Tobacco is not chewed by the Chinese but is smoked by all classes, both boys and girls learning the use of the pipe from their earliest childhood. The tobacco plant is commonly said by the people to have been introduced by the present dynasty, it is so mild as to be rather insipid to persons accustomed to Manila or Havanna tobacco, though the species is identical. Large manufactories of it are established in Canton, some of them four stories high (an unusual elevation for a house in China) where all the processes of preparation are to be seen. Paper segars are the only kind made by the Chinese and are called by the Spanish *segarhilo's*, or little segars; an expert workman will make 1500 in a day. A Chinese would as soon think of going without his tea and rice, as without his pipe, and in cases of emergency, he even puts a sigarhilo or two behind his ear, to have one at hand.

761. Chinese gunpowder. This is another invention of the Chinese who used it to make fireworks long before it appeared in Europe, but probably did not use it with fire arms until afterwards. Their proportions of materials are

nearly like ours but their powder is poor stuff because badly made.

762. Clay balls for breath guns.

763. Iron shot, used as a matter of economy by Chinese sportsmen.

CASE XLI.

BETWEEN Cases X and XI.

764. Chinese olives.

765. Chinese green peas.

766. White Nanking peas.

767. Red rice.

768. Black Nanking peas.

769, 770. Melon seeds, used by the Chinese while drinking Sam-shou. The skilful extraction of the meat of these seeds constitutes one of the accomplishments of a Chinese gentleman.

771. *Keen-leen;* the seeds of the Lien-fa or water lily from Fokien. The leaves and flowers of this plant cover the immense marshes in the interior of China and present a rich and beautiful appearance. It is often raised for mere ornament in capacious earthen ware or porcelain tubs, containing gold fish, but upon the lakes and marshes it is cultivated for its seeds and root, both of which are articles of food much esteemed by the Chinese. The roots are sliced and eaten as fruit, being white, juicy, and of a sweetish and refreshing taste; the seeds are eaten with Sam-shou.

772, 773. White and black sesamum. This grain is cultivated principally for the oil obtained from

it; it is also used to put in cakes and is sometimes boiled and eaten like rice.

774. Chinese sugar candy.

775. Chinese white sugar.

776. Chinese brown sugar.

"From all the notices that can be obtained from ancient history, it is very probable that China was the first country in which the sugar cane was cultivated. Its native country is the southern part of the continent of Asia, and its properties have been well known by the inhabitants for many ages. Among the Chinese the cultivation of it is carried to an extent sufficient to supply their own wants, and also to form an article of export. The varieties of the cane are several, but the only one cultivated is the same as that which grows in the West Indies." The process of manufacturing it is simple and laborious; the machinery is coarse, and the labor performed mostly by human strength. The best sugar made by the Chinese is the sugar candy, pulverised in large stone mortars and called *ping-fa*, 'chrystal flowers,' the superior quality of which is as white as snow.

777. *Long-gans.* "Dragon's eyes:" so called from their resemblance to the ball of the eye: a favorite fruit with the Chinese, but not suited to the palate of "barbarians."

778, 779. First and second qualities of *deers' sinews.*

780. Good and inferior qualities of *bicho-de-mar* or *tripang.*

781. Prepared *birds-nests* of two qualities.

782. Edible *birds nests,* in the state in which they are imported into China.

783. Dried *salted Shrimps.*

784. Dried *fish maws.*

785, 787. Second and first qualities of prepared sharks' fins.

786. Vermicelli, made extensively used by the

Chinese in soups, of which they are fond and make a great variety.

"A considerable proportion of the food of the Chinese consists of fruit, which is both cheap and abundant. Fruit stalls line the sides of the streets, and baskets full fill the doorways of shops. The variety is not so great as in western countries, where exotic fruits are added to the indigenous, nor is the flavor of Chinese fruits, as a whole, equal to that of lands where skill and science have combined to improve the productions of nature." In addition to the fruits already enumerated, apples, pears, grapes, peaches, appricots, quinces, and dates, grow in the northern and middle parts of the empire, and oranges, limes, pumelos, citron, custard apples, plantains, pine apples, pomegranates, jack fruit, guavas, whampes, and mangoes, are amongst the fruits found in the South. "The peach is one of the best fruits found in China, though it is not usually allowed to attain its full maturity on the tree, the practice of picking fruits before they are ripe being very common in China, and is often the chief reason of their insipidity which is noticed by most all writers. Pears often grow to a large size, but their flavor, as well as that of the apple, is far inferior to the same fruits elsewhere, which is accounted for by the ignorance of Chinese gardeners of the methods of improving the quality of fruit by grafting and careful cultivation."

"Chinese agriculturists excel in the cultivation of kitchen herbs and vegetables, of which they raise a great variety and an abundant supply. Their forte lies in this branch of gardening, and in the amount of vegetables produced from a single acre probably no people exceed them. By constant manuring, transplanting, and forcing, three, four, and even five crops of vegetables are obtained from the same bed in a

twelve month. They are very fond of onions, garlic, and all other edible alliaceous plants, of which they consume large quantities, so much so, in some instances, as to taint their persons with the odor." But the favorite and most common vegetable used by them is the *pe-tsae* or *pak-tsoy* 'white greens,' so called from the leaf stalks being blanched. It is a species of brassica resembling lettuce; is produced principally at the north, and from thence conveyed, either in the fresh state or salted, to all parts of the country. They are said to preserve it fresh, either by planting in wet sand, or by burying it deep in the ground; and it is a popular remark, that the nine gates of Peking are blockaded during the autumnal season with the vehicles bringing in the pĕ-tsae. The amount of this vegetable consumed is second only to rice, of the enormous consumption of which some idea has been given in the preceding pages.

The article of birds' nests, which owes its celebrity only to the whimsical luxury of the Chinese, is brought principally from Java and Sumatra, though it is found on most of the rocky islets of the Indian Archipelago. The nest is the habitation of a small swallow, named (from the circumstance of its having an edible dwelling) *Hirundo esculenta.* They are found in caves and are composed of a mucilaginous substance, which has never yet been analysed with sufficient accuracy to show its constituents. Those that are dry, white, and clean, are the most valuable. They are packed in bundles, with split rattans run through them to preserve their shape.

The quality of the nests varies according to the situation and extent of the caves, and the time at which they are taken. If procured before the young are fledged, the nests are of the best kind; if they contain eggs only, they are still valuable; but if the young

are in the nests or have left them, the whole are then nearly worthless, being dark colored, streaked with blood, and intermixed with feathers and dirt. The nests are procurable twice every year; the best are found in deep, damp caves, which if not injured will continue to produce indefinitely. It was once thought that the caves near the sea coast were the most productive; but some of the most profitable yet found, are situated fifty miles in the interior. This fact seems to be against the opinion of some, that the nests are composed of the spawn of fish or of bicho de mar.

The method of procuring these nests somewhat resembles that of catching birds on the Orkney isles. Some of the caves are so precipitous, that no one, but those accustomed to the employment from their youth can obtain the nests, "being only approachable," says Crawford, "by a perpendicular descent of many hundred feet, by ladders of bamboo and rattan, over a sea rolling violently against the rocks. When the mouth of the cave is attained, the perilous task of taking the nests must often be performed by torch-light, by penetrating into recesses of the rock, where the slightest slip would be instantly fatal to the adventurers, who see nothing below them but the turbulent surf making its way into the chasms of the rock."

After they are obtained, they are separated from feathers and dirt, are carefully dried and packed, and are then ready for the consumer. The sale of birds' nests is a monopoly with all the governments in whose dominions they are found. The Chinese are the only people who purchase them for their own use, and in China they command extravagant prices; the best, or *white* kind often being worth $1800 per pecul of 133 pounds. The labor bestowed to render it fit for the table is enormous; every feather, stick or im-

purity of any kind is carefully removed; and then after undergoing many washings and preparations, it is stewed into a soft, mucilaginous jelly. When prepared for cooking, the best quality sells at the rate of $50 a catty (1⅓ lb.) or $5000 per pecul. The most part of the best kind is sent to Peking for the use of the court. It appears that this curious dish is only an article of expensive luxury among the Chinese; the Japanese do not use it at all, and how the former people acquired the habit of using it is only less singular than their persevering in it. They consider the birds' nest as a great stimulant and tonic, but its best quality, perhaps, is its being perfectly harmless.

The slug (*Holothurion*) called Bicho de mar, as its name imports, is a product of the sea, and resembles that often seen in damp places on land. It forms one of the important articles of commerce between the islands of the Indian Archipelago and China. It is found on all the islands from New Holland to Sumatra, and also on most of those in the Pacific. It is produced in the greatest abundance on small coral islands, is an ill looking animal, and has but few powers of locomotion. The ordinary length is seen here, although it is sometimes two feet long. It is taken with the hand by natives, who often dive for it: and after it has been cleansed, dried, and smoked, it is fit for sale. The Chinese use it by itself, or as an ingredient in other dishes, and consume large quantities under the belief that it is an aphrodisiac. When brought to the table it resembles pork rind in color and consistency. The varieties into which the Chinese divide it are about thirty, but unless one is well acquainted with the article it is impossible to distinguish them.

Deers' sinews and sharks' fins, when cooked, are esteemed by the Chinese for their supposed stimu-

lating and tonic properties. The former are brought from the northern parts of the empire to Canton, and the latter are sought for from the Indian ocean to the Sandwich islands to supply the Chinese market. The chief supply is from Bombay and the Persian gulf. There appears to be little or no choice as to what species of shark the fins are from, but those of a whitish color are valued much higher than the black sort. Sharks and rays of all kinds form a common article of food amongst the Chinese on the coast.

The stomach of fishes, called fish maws, like the preceding articles, are used as a luxury among the Chinese, who consume them for their imagined strengthening and aphrodisiac qualities. They are of a cartilaginous nature, and are cured by stretching and drying them in the sun. They are chiefly brought to China in junks from the Indian islands.

In addition to the stock and other kinds of salt fish, imported in small quantities, the Chinese cure a large amount of the fish and shrimps taken in their own waters by salting and drying them in the sun, and seem particularly to relish the high flavor of those preserved with just enough salt to keep them from becoming absolutely putrid.

Of the immense number of ducks, hatched by artificial heat and raised in boats upon the inland waters, many are split and dried. The gizzards of geese, ducks and other fowls, smoked and dried, and even rats and mice, similarly preserved, are common articles of food amongst the middling and poorer classes. The split ducks, smoked gizzards, and rats and mice are seen exposed for sale in stalls, or carried about the streets on poles, exactly as represented in some geographies. Dogs and cats are eaten by those who can afford to buy other meat, and are seen for sale in baskets in most all the public places in cities; the lat-

ter seeming to be aware of their fate by the piteous mewings kept up amongst them, and Chinese dogs are said to have a particular aversion for butchers, in consequence, no doubt, of the violation of those personal exemptions and privileges which the canine race are allowed to enjoy almost everywhere else. Dogs indeed are enumerated as a regular article of food in one of their ancient books, and among the rich, a wild cat, previously prepared by feeding, is reckoned a delicacy. An amusing anecdote is told of a foreigner who in dining with a wealthy Chinese took quite a fancy to one of the dishes upon the table, of which he ate considerable, supposing it to be duck, but to satisfy himself on this point beckoned one of the servants to approach, and pointing at the dish, in an inquiring tone, imitating the quacking of that fowl; when much to his discomfort the servant shook his head and answered with a bow-wow-wow, thus informing him he had been eating dog's-meat.

If the rich should appear to be fantastic in the selection of their diet, the poor are no less indiscriminate in the supply of theirs; frogs, toads, water snakes, lizards, and bats are purchased by the latter, and among insects the locust, grasshopper, and silkworm are eaten. The two former are sometimes cooked by being roasted alive, and are esteemed a delicate repast; the latter is taken after the insect has wound off the cocoon of silk and cooked by baking. By some epicures the larvae of the sphinx-moth, as well as a grub which is bred in the sugar-cane, are much relished.

As might be expected from the economical habits of the people, that great save-all, the pig, is universally reared about cottages, and its flesh is by far the commonest meat; a maxim of the Chinese is, "that a scholar does not quit his books, nor the poor man

his pigs." Oil is used by the Chinese in cooking, as butter is with us, and is usually that extracted from ground or pea nuts, although the oil extracted from the *ricinus*, which yields the castor oil of medicine, and other kinds are frequently used; but the ricinus oil as used by them in its fresh state, and with some peculiar preparation, has neither the strong detergent properties, nor the detestable taste, by which this oil is known with us.

Lanterns, Paintings, &c.

Among the great number of lanterns suspended over head, will be particularly noticed the large and splendidly embroidered one, hung from the centre piece of the fresco work. This is about ten feet high, and is altogether a gorgeous affair, the frame being beautifully carved and gilt, the panels richly embroidered, and there are several hundred silk tassels pendant from different parts of it. Such lanterns as this are not intended to be lighted, and are used only in processions of Mandarins, and to decorate the temples when they visit them, as required by the ritual, to offer sacrifices and do homage to the ancient sages and emperors. The dragon lantern will also be noticed; this, with the fish and bird lanterns hanging in different parts of the room, and also those made of gauze are carried in the yearly dragon processions to propitiate that fabled monster. Amongst the others are two very large ones, made of horn, with silk tassels around them, two large carved king wood framed ones, with beautiful painted silk panels, and four beautiful ones with small paper figures, capable of motion when the lanterns are lighted.

Paintings.

Among the pictures which cover the wall at the end, near the entrance, and of which there are between four and five hundred in oil and water colors, are two large and beautiful paintings of the city of Canton and Honam opposite Canton, portraits of Samqua, Houqua, and Linchung, three of the Hong merchants, dressed in their official robes, which they purchased the privilege of wearing. Houqua was generally well known for his riches; he died about two years since, and left about fifteen millions of dollars, after paying an immense amount to the government during the troubles with the English. The portrait on the left of Linchung is one of a Chinaman, called Boston Jack, who is well known to all persons who have visited China as he furnishes the ships with provisions. Below Linchung and Jack is a set of twelve paintings in oil colors, representing the life of a successful Chinaman from his birth to his death. Beneath these are twelve paintings, showing the growing of rice, and on the right of these, on the other side of the room, are twelve more, representing the culture, curing and packing of tea. Over the beautiful paintings of flowers, &c. are four frames with six rice paintings in each; the two on the left showing a funeral procession, and the two on the right a marriage procession. Over the large paintings are two portraits of Chinese beauties.

Besides those mentioned are an immense number of Chinese views, paintings of birds, punishments, vessels, fishes, shells, insects, &c. &c. The scroll paintings hung between the windows over the large cases on the west side of the room represent some of the Budhist deities, sitting in judgment upon the souls of mortals, while below are seen the guilty suffering the most horrid punishments, such as being boiled in cauldrons of molten lead, sawn asunder,

thrown on beds of spikes, &c. Those on the opposite side of the room are representations of some of the Budhist deities. All the paintings in the Museum are the work of Chinese artists, and for execution and finish speak for themselves.

General Remarks upon the early intercourse with China, her present commerce with foreign nations, her government, &c.

China being situated on the eastern border of Asia, appears to have been so far removed from other great nations of Antiquity, that little was known by them concerning it, and the notices to be found in their histories concerning its existence, are few and uncertain. During the first century of our era, under the reign of the celebrated Han dynasty, the Emperor Mingty, despatched messengers to India, who brought back the religion of Budha; and Hoty, a succeeding Emperor, sent an envoy to seek some intercourse with the western world, who is said to have reached Arabia. About the middle of the second century, as recorded in Chinese history, people came from India and other western nations with tribute, and from that time, foreign trade was carried on at Canton. Under this head of tribute, was probably placed the presents carried by the embassy, despatched by the Roman Emperor, Marcus Antonius, to China, in A. D. 161, to acquaint himself with the country which was reported to produce the beautiful silks supplied to his luxurious countrymen through the medium of India. There is sufficient evidence that some Nestorian Christians entered China as early as the mid-

dle of the seventh century, but "it is to the Arabs that we owe the first distinct account of China, and of its peculiar institutions and customs. Their far extended conquest brought them to the confines of that remote empire; and the enlightenment of science and literature, which they possessed in no small degree during the eighth and ninth centuries, led many individuals among them to explore unknown countries, and to record what they had seen." Although nearly 1,000 years have elapsed since their first accounts were written, there is a remarkable identity between the Chinese, as they are therein described, and the same people as we know them at the present day.

As the fact may not be familiar to all, that the knowledge of the existence of an immensely populous and wealthy empire in the remotest parts of the east had a great effect in the discovery of our continent by Columbus, a short description of the origin and work of Marco Polo, a Venetian, and the first European who gave to the world a history of his travels in those distant regions, is here given.

His father Nicholas, and uncle Matheo Polo first visited the court of Cublai Khan, the sovereign potentate of the Tartars and Emperor of China, who completed the conquest of the Chinese Empire, began by his grandfather, Ghenghis, who overthrew all the independent powers of Tartary and made himself sole master of Central Asia. Nicholas and Matheo embarked from Venice on a commercial voyage to the east, about the year 1255, and having penetrated to the Court of Cublai, by whom they were received with great distinction, from political motives, it is supposed, were furnished with letters to the Pope, entreating him to send a hundred learned men to instruct the sages of his empire in the knowledge of the Christian faith, and on their departure for Europe

were invited to return. They arrived home safely in 1269, and having delivered their letters and received others from the Pope, with presents to the Grand Khan, they set out again for the remote regions of Tartary in 1271, accompanied by two learned friars and young Marco, who was born shortly after his father left the first time. The friars becoming alarmed for the safety of their lives in Armenia, where a war was raging, took refuge in a monastery where they remained, and the Polos, after a long journey and suffering many hardships, arrived in the dominions of Cublai, who, hearing of their approach, sent officers to meet them at forty days distance from the court.

The Venetians resided about seventeen years at the Tartar Court, during which they were treated with great distinction; and Marco, having acquired the four principal languages of the country, was employed by the Khan in missions and services of importance in various parts of his dominions. At length after considerable difficulty in obtaining the consent of the Khan, the Polos set out on their return to Venice by sea, being loaded with presents of rich jewels given them by their patron, who made them promise to return to him after they had visited their families. They arrived in Venice in 1295, literally laden with riches, and having heard, on their journey, of the death of their old benefactor, they considered themselves absolved from their promise to return. Several months after their arrival, in an action between the Genoese and Venetian navies, Marco Polo, who had taken the command of one of the galleys of the latter, advancing first in the line, was taken prisoner and carried to Genoa in irons. Here he was detained in prison, and all offers of ransom rejected. Having had his papers and journals sent to him from Venice, he produced his work on China.

Influence of Marco Polo's Work upon Columbus.

This work is said to have been one of the principal lights used by the Portuguese in the fifteenth century, when the attention of the world was turned towards the remote parts of Asia, and they were attempting to circumnavigate Africa; and from Marco Polo's descriptions of the situation of China and the islands on the coast, and the state of geographical knowledge of the day, Columbus was led to believe that by sailing in a westerly direction he should reach the eastern shores of Asia. With this idea, and the supposition that the circumference of the earth was much less than it was afterwards found to be, he set sail from Spain, and when he arrived among the West India Islands, we find him trying to identify the island of Cipango of which Marco Polo gave a splendid description. We afterwards find him seeking in the island of Cuba, which he supposed, from the accounts of the natives, and his own observation to be a part of the main land, for the rich city of Cambalu, (Peking,) in the Province of Cathay, the winter residence of the Great Khan, and where, according to Marco Polo, was to be seen, "in wonderful abundance, the precious stones, the pearls, the silks, and the diverse perfumes of the East."

"The sumptuous descriptions given by Marco Polo," says Irving, "of countries teeming with wealth, and cities whose very domes and palaces flamed with gold, induced Columbus, who was confident of soon arriving at these countries, to hold forth those promises of immediate wealth to the Spanish Sovereigns, which caused much disappointment, and brought upon him the frequent reproach of exciting false hopes and indulging in wilful exaggeration."

"He died," continues Irving, "in ignorance of the real grandeur of his discovery. Until his last breath, he entertained the idea that he had merely opened a new way to the old resorts of opulent commerce, and

had discovered some of the wild regions of the east. He supposed Hispaniola to be the ancient Ophir, which had been visited by the ships of Solomon, and that Cuba and Terra Firma were but remote parts of Asia. In all his voyages he was continually seeking after the territories of the Grand Khan, and even after his last expedition, when nearly worn out by age, hardships and infirmities, he offered in a letter to the Spanish monarchs, written from a bed of sickness, to conduct any missionary to the territories of the Tartar Emperor, who would undertake his conversion."

The first Europeans who traded directly with China were the Portuguese, who made their appearance at Canton in 1546, not many years after their celebrated navigator, Vasco De Gama, discovered the passage around the Cape of Good Hope. But it was not until about the middle of the 16th century, that they established themselves at Macao, for the use of which place they still pay a ground rent to the Chinese of 500 taels per annum. The only privilege they appear to possess is that of governing themselves; as the Chinese population of the town is entirely under the control of the Mandarins.

The Spaniards soon followed the Portuguese, but they have derived less advantage from an intercourse with China than most other nations, notwithstanding the vast advantage which they possess in the locality of Manila and the Philipine islands, within a few days' sail of China, and approached with equal facility in either monsoon.

The first attempt made by the English to establish a trade with China, was during the reign of Elizabeth in 1596, but the vessels sent out were wrecked on the outward passage, and, owing to the jealousy and misrepresentations of the Portuguese, their future attempts

and those of the E. I. C. were unsuccessful until about the beginning of the last century.

The first American vessel sent out to China, sailed from New York in 1784. She was soon followed by others, and the trade rapidly increased until 1789, when there were more American vessels at Canton than from any other country except Great Britain; and the American trade with China is now much larger than that of any other country except England. The number of ships employed by the latter being more than two hundred, employing a capital of upwards of $20,000,000 while we have about seventy ships in the China trade, and a capital of about $7,000,000. The present total exports from China amounts to about $40,000,000, of which about $15,000,000 worth are teas, over $14,000,000 treasure, nearly $6,000,000 raw silks, silk thread, and silk goods; and the balance is cassia, sugar, sugar candy, lacquered ware, ivory articles, matting, fans, &c., &c. The imports, amounting to about the same sum consist of the following articles; opium, rice, treasure and pearls; principally the first, which amounts to upwards of $20,000,000, ginseng $300,000, raw cotton $6,000,000, cotton manufactures and cotton yarn $4,000,000, woolen manufactures of all kinds $2,047,000, metals of all kinds $1,500,000, and the balance in other goods such as betel nut, bicho de mar, birds' nests, &c.

The goods which we buy from the Chinese are paid for partly in cotton goods, ginseng and lead, but principally by bills drawn on London bankers, who have agencies in the United States to furnish letters of credit to foreign traders. They loan nothing but their credit, as the bills drawn upon them are made payable far enough in advance for the proceeds of the goods for which they were drawn to meet them.

The English, in addition to paying (the Chinese)

for all the teas, silks, &c., with their cotton, cotton goods and opium, are annually drawing an immense amount of the precious metals from China, the proceeds of the latter article.

Formerly all the business done by China with other nations except Russia, was carried on by the Cohong or body of Hong merchants, of which nearly every one has heard who has heard of China. This body was a monopoly established by the government to conduct the trade with foreigners, and consisted of a few persons, who were allowed to trade singly, although, until 1830, the whole body was liable for all the foreign debts of each individual. Some of the Hong merchants made large fortunes, but they lived in a state of continual uncertainty, as having once become members of the Cohong, they were seldom allowed to leave it, unless in case of failure, and they were liable to be "squeezed" (as the Chinese call it) at any time, by the Mandarins, who under various pretexts exacted large amounts from them. Some one of the body was obliged to become security for the payment of the port charges, duties, and good behavior of every vessel entering the port for trade. This monopoly was abolished by the treaty between China and Great Britain, and the foreign trade made free to all.

The Chinese have been ridiculed for assuming to be the only civilized nation in the world. This assumption is probably owing to their peculiar institutions. They live on the past, we on the future, and consequently they are not to be judged by our standard. We have thousands of presses furnishing information of all kinds and from all quarters of the globe, which is distributed with astonishing rapidity to every one. They have no newspapers except those used for government purposes, which have a very limited

circulation, and information with them, like light from some distant world, which may have been blotted from existence for years, does not reach the mass of the Chinese until it has ceased to be new to the rest of the world. There was a time, and that not many centuries since, that the Chinese were farther advanced in the arts of civilized life than any European nation, and they are still far in advance of the rest of Asia. Is is strange then when they see the greatest European nation seize upon the neighboring country of India and clandestinely flood their shores with a drug which destroys thousands, and is known to be prohibited by their laws, that they should look upon them as barbarians. Is it strange when they formerly saw the governments and merchants of foreign nations belieing each other and perpetually quarreling for the sake of gain that they should look upon them all with suspicion and contempt and call them "*Fan-qui's*," "foreign devils!" When foreigners first began trading with the Chinese, every port was open to their commerce, and the trade was free to all; the country was also open to missionaries, and the Catholics converted many thousands to their faith and stood high in favor with the government, but the misconduct of the former caused them to be confined in their trade to Canton, and the attempts of the latter to interfere with the government caused them to be excluded from the country. The Chinese have also been denounced for their exclusiveness; but who can doubt its being the correct policy of her rulers to ensure the stability of their government. They themselves are foreigners, were invited into the Empire to quell a rebellion, which they did, and then took possession, and they well know the danger they subject themselves to by the visits of strangers.

In 1812, according to the best Chinese authority,

there were in the eighteen provinces of China 360,279,827 inhabitants, and 2,167,286 in Tartary, subject to the Chinese government. As they have had no wars of consequence since that time, and the cholera is said to have passed lightly over this nation, they must now exceed 400,000,000. The eighteen provinces contain 830,719,360 English acres, more than three-fourths of which are under cultivation, and with a climate so various, that everything they wish for is produced by themselves, they need not and care not for foreign commerce.

Twenty-seven dynasties, furnishing two hundred and forty-three sovereigns, including the present and excluding those considered mythological by the Chinese themselves, have swayed the destinies of China for more than 4,600 years. Well may the Tartar and his subjects be proud of the throne upon which he sits unrivalled as it stands in the annals of the world, and without boasting can they point to its antiquity, and that of their laws and customs, founded prior, or at least coeval with the Empire of Babylon, the very site of whose greatest city, with its stupendous walls and hundred gates of brass, is now a matter of doubt.

Other great empires and kingdoms have risen and flourished for a season, but where are they? Go, seek their history among the pyramids and ruins of splendid edifices, the equals of which the world may never see again.

The most powerful modern kingdoms of Europe are but of yesterday compared with China. While they count their existence by hundreds, she reckons hers by thousands of years, and is now in the enjoyment of a green old age under the administration of laws founded upon the precepts of her sages.

中華大觀

3 2044 020 038 1

4069555
Canceled
MAR 6 '72 H
WIDENER
SEP 15 1993
AUG 17 19
BOOK DUE
CANCELLED
DUE MAR 23 '98
WIDENER
SEP 10 2000
BOOK DUE